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The 10. Chapter proueth the Church of *England* to be the true Church of God, and to hold the Apostolike and true Catholike faith.

The 11. Chapter refuteth *Parsons* his idle discourse Part. 2. of his Treatise, wherein he pretendeth to seeke for the originall and descent of the Church of *England* from the Apostles times downward.

The 12. Chapter sheweth, that the moderne Church of Papists was not visible in the world for more then a thousand yeares after Christ, and neuer was fully settled, nor plainly visible in *England*.

Chap. 13. therein is declared how litle conscience *Parsons* maketh, to wrest and corrupt holy Scriptures.

The 14. Chapter containeth a catalogue of diuers falsifications, false allegations, and corruptions of the Fathers of the Church, and other authors, committed by *Parsons*.

The 15. Chapter exhibiteth certaine examples of *Parsons* his *Thraasonicall* bragges, and beggarly crauing of matters in question.

The 16. Chapter alledgeth arguments of *Parsons* his grosse ignorance, and childish fooleries.

The 17. Chapter containeth a Table of certaine speeches of *Parsons*, in respect of God, blasphemous, in respect of his duty to his Prince, disloyall.

The 18. Chapter containeth a Table of *Parsons* his lies, calumniationes, and false allegations.

The 19. Chapter sheweth, how *Parsons* his texts and allegations, for the most part, make against himselfe, and his cause.

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# DOOMES- Day Booke:

L<sup>7</sup>  
1606

OR,

An Alarum for Atheistes,  
A Watchword for VVorldlings,  
A Caueat for Christians.

By *Samuel Gardnier* Doctor of Diuinitie.

Heb. 9. verse 27.

It is appointed to men that they shall once dye, and after  
that cometh the Iudgement.

*The Contentes the following page sheweth.*



L O N D O N

Printed by *E. A.* for *Nicholas Ling* and are to bee solde at  
his shop in Saint Dunstons Church-yard in  
Fleete-streets. 1606.



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this Booke.*

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To the Right Honourable *Iane*, Ladie  
*Barkley*, wife to the Lord *Barkley*,  
his verie good Ladie.



*He direction giuen to Salomons young man,*  
Remember in, Creator in the daues of thy youth, *h. th a deeper foundation in them that* Eccle. 7. 2.  
*are aged : such not being able by nature to liue*  
*long though the other may die soone.* Your Ho-  
nour haue liued long, and seene many good dayes : but now the  
ruines of your best times, in visible Letters are written in your  
lookes. It is therefore high time, your bodie nowe by nature  
sloping downeward to the ground, that your soule lift it selfe  
by contemplation up to Heauen : that you make your Bookes per-  
fite, and be in readinesse against the time that your heavenly ma-  
ster shall call you to a reckoning for your life past. Though you  
haue verie mightie friends in this world, and your estate is such  
as there is no neede that any thing should bee spoken for you to  
the King, or to the Captaines of the host, as dwelling among  
your owne people, with the woman of Shuenn : yet death must  
seize vpon you, and you must pay your tribute to nature. You must  
take up your lodging in the darkenesse, and the grauell of the  
earth muste haue a plice betweene your eyes, and you haue neede  
of our prayers to the King of Heauen for you. My prayer shall  
be for you, that in life and death you may bee the Lordes, and  
that in life you may remember death. This will warne you like a  
Clocke how to spend your time, and will serue you as a Staffe, as  
fortunate as euer Iacobs was, by which he passed Iordan, in this  
your Pilgrimage of few and euill dayes : and finally, it will be

2. King. 4. 13.  
Gen. 32. 10.

The Epistle Dedicatorie.

Matth. 1. 9.

as an Orient starre to guide you to Heaven, as the Comet in the East was to the wise men, as it were a hande to leade them to Bethlehern, the place where Christ was. I wish (if it be the will of God) that you liue yet many yerres, to the glorie of God, and the comfort of your godly friends: and that you may long goe with a staffe for verie age: yet it will not be amisse in the meane time, to giue you summons of death. For this cause I tender you this Doomes-day discourse, wishing you to feed vpon it in your soule, as vpon a Restorative, and to eate it vp, as the Prophet did the Rowle that God gaue him, You shall not die the sooner: but happily to the world the sooner. Though I doubt not but you haue hitherto solued, as you may bolaly say vpon your dying bed,

I am not ashamed to liue, and I am not loath to die. The grace of our Lord Iesus

Christ bee with you,

Amen.

Your Honours Chaplaine,

SAMVEL GARDNIER.



## To the Reader.



Imple Christian with *Nat'l arast*, or *semi* John 1.  
Christian with *Agrippa*, or no Christian with Act 26.  
*Dau's* nodd: The enrolment of this Argu- Psal. 14. 1.  
ment is more the needful As a comfort to the  
first, a confirmatiō to the second; a call or co-  
rosiue to the latter sort. 1. The former ranke

heare Doomes-day discourse, as willingly as that man that in-  
tending to trauaile to *India*, delightfully listneth to an other  
that delateth of the riches and plentie of that place. His ioy is  
then fulfilled in the sight of his Sauour the substance there-  
of: as *Salomon* was vpon view of the visible Arke of the Co-  
uenant, which was but the shadow. He taketh out his *Quetus* 1 King. 18.  
*est*, with that luckie Evangelicall Merchant, who hauing *Match. 13.*  
found the Pearle of inestimable value, and the golden mine, *Match. 9.*  
casteth vp all his worldly commodities, as *Matthew* did his  
Customers office: *Paul* his high Commission giuen him by *Act. 9.*  
the Bishops: *Zachens* his vsurie, *Peter* his Nets, when they *Luke 19.*  
were called to a better place: And as *Elas* did cast aside his *Match. 4.*  
Cloake when hee was caught vp to heauen. Hee is then in *2. King. 4.*  
his Haruest, reaping with ioy that he sowed in teares, and  
bringing home his sheaues with him: He is led to the Kings  
royall banquet, and to the Supper of the Lambe, which how  
high honour it is, *Hamā* telleth you in the boast of that fauour *Hester 5.*  
to his wife and friendes afforded vnto him, when hee was  
called to dine with King *Assuerus*. His sorrowes are no sor-  
rowes vnto him in respect of the ioyes that are set before him:  
the light afflictions of this worlde casting vpon him a greater  
weight of glorie. Those that weepe, are as those that wept *1. Cor. 7.*  
not because the shadow of this world passeth away. 2 The  
second sort of men (I meane the midling) that serueth God  
and *Baal*, God and Mammon: By this learning of the end of  
the world is easily led to the contempt of the worlde. *Omnia Hieroma*  
*facile contemnit qui credit se cito moriturum*: He soone contem-  
neth all things that thinketh he shall die soone, saith *Ierome*.  
It was wisely laid together of *Esaie*, Loe I die, & what shal then  
the prerogatiue of my birth do me? and as a stone cast into the  
riuer, raiseth a bubble, and that bubble stirreth vp another: so



## To the Reader.

this contempt of the world, rayſed by this learning, raiſeth an other contempt with it, euen of our ſelues. Of which *Bernard* taketh conſideration, ſaying: *Vide unde veneris & erubeſce: ubi es & ingemſce: & quo vaſus & conuermiſce*: See from whence thou cameſt and bluſh: where thou art & ſigh at it: and whither thou art going, and quake at it. It will make thee creſt-falne, the conſideration of thy conſtitution, what thou art by creation, and that thou ſhalt be the ſame by diſſolution, and thou art ſubieſt to this checke, *Why art thou proude, thou duſt and yſbes?* Finally, it wil confirme thee in thy dutifull doings, and ſtrengthen thy feeble loynes. It is the Schoolmaſter, the Prophet deſireth to be giuen him of God to teach him wiſdome, the certiſicat of the dimensions of this life. *Quiſe quo.*

*Hieron: ad tidie recordatur eſſe moriturum, contemnit preſentia & ad futura ſeſcit.* *Cyprian.*

He that dayly remembreth his death, will hate things preſent, and haſte to thinges to come. 3 Finally, it conuerteth or confoundeth the Atheiſt. *Nabal* and *Epicure*, that with the Prodigall ſonne, in his conceits is gone into a farre Country from his fathers houſe, the Church of the euerliuing God, ſtanding vpon his owne proper wiſdome, which he taketh to be better then the wiſdome of the ſpirit. So that he ſwalloweth home in his ſupine ſecuritie ſuch damnable, ſathannicall ſuggeſtions as theſe. *Ede, bib, lude, poſt mortem nulla voluptas.* Let vs cate and drinke, to morrow we ſhall die. But ſuch ſermoning as this, if there be any hope in them, ſhall plucke them by the eares, and the ſound of this trumpet, ſhall awaake them from the dead ſleepe of their ſinne, and ſet them vpon their feete, and caſt them into a new mould. For matter of this nature, naturally ſcattereth an hoſt of ſinnes: For as fellows feare the coming of the Iudge, and the time of the Affiſes: ſo ſinners that ſhal not ſtand in the iudgement, tremble at this time, and will be fearefull of ſuch ſinnes as they know will arraigne them, and condemne them. If I ſhall benefite theſe or any of theſe, which is the period of my labors and deſires: the Lordes name be bleſſed for it.

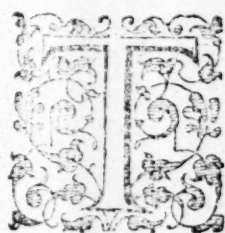
Doomes



# Doomes day Booke.

## The first Chapter.

### Of the unquestionable certaintie of the worldes end.



He securitie, and iniquitie of  
thesettimes, haue thrust this argument  
vpon me. For hauing bene leure and  
fourtie yerres susfeted with peace and  
plentie, we haue not onely forgotten, but  
as it were set our faces against pletie. So  
that spanning the iudgements of God,  
not by his word but by the state of the  
times; wee make a moche of them: and

Math. 24. 12.  
38. 44. 45. 48.  
Luke. 17. 26.  
27. 28.

2. Pet. 3. 4. 8.  
10.  
Iude 18.  
Marke. 13. 34

whatsoeuer Preachers tell vs of the dissolution of the world, of  
the resurrection of all flesh, of the generall countie day, wee en-  
tertaine it as ridiculous and fabulous. To cut the vberse case  
with the knife of truth, doe wee not finde that the world sedde  
vpon these fancies as vpon rest auratie, and sucke vp these su-  
pine and damnable epimons to the subuersion of their soules?  
1. Cyther that there is no resurrection at all or iudgement to  
come, sensuall S adduces euerie inch of them. 2. D: that God  
hath adioyned the time of his comming and that it will e long  
ere he come, of the generation of those Others al the nest of them,  
that Saint Peter taketh to taske. It is therefore high time to  
put the world in mind of their lying vanities which so enchaunt  
their soules and to call them from deade woorkes (if so bee it may  
be) to serue the liuing God, by placing before their eyes the day  
of

1 Cor. 15. 12  
13.  
Math. 22. 27.  
2. Pet. 3. 4. 5. 6.

Math. 22. 23.  
2. Pet. 3. 4.  
Iude. 18.

of doome, which must certainly come, and shortly come, which shall giue to enerie one accordyng to their workes. That is, to them which by continuance in well doing, seeke glory and honour, and immortalitie, eternall life: but vnto them that are contentious and disobey the truth, & obey vnrighteousnesse, shall be indignation and wrath. Now if this shall trumpet and passing Bell will not wake vs out of our lethargie of carnall securitie, there is no recouerie of vs: For this is the onely cooler I can consider of, to quench or qualifie our hot sinfull lustes: If we looke by to this clocke or dyall, we shall bee wary how we spend our time. Daniel by strewing ashes vpon the flore found out the fallacy of the Pytelles of Baal: by the mature meditation of our fraile condition that we are but dust and ashes, and that we are sure of a resurrection and retribution accordyng to the nature of our actions we shall desiste and dispell the subtilties of the deuill. For all his deuises by the memorie hereof shall bee subdued vnto vs: as the deuill himselfe was driven away by Christ, by telling him of Scriptures. The remembrance of this will bee a staffe and crotch as luckie vnto vs in this our wearisome perambulation of the seuerall and euill daies of our life as that of Iacobs was vnto him, wherewith he passed ouer Iordan. If we looke to the end (as the wisemen to the star) it will leade vs as it did them the right way to Christ. For why are older men better keepers of their Church then young men: but because they consider they are neerer their end: yong men by their sinnes with the younger Sonne, who went farre from his father, are farther off from God, the farther they thinke in regard of their youth, they are from their end. They are as proud of the healthfull estate of their bodies, as Nabuchadonozar was of the statelynesse of his Pallace: saying to themselves, Is not this a strong bodie? as Nabuchadonozar saide to himselfe. Is not this great Babel? The cause of the sinnes of the people that were endlesse was their carelesnesse of the end, as Ieremie statly telleth *Hierusalem*, Her filthines is in her skirts: she remembreth not her last end. While Moses considered that hee had but a tyme in the world, hee forsooke the worlde betime, and chose rather to suffer aduersitie with the people of God, then to inioy the pleasures of sins for a season.

Then

Rom. 1. 6, 7, 8.  
9 &c.  
Apoca. 22. 12

Dan. 14. 15.  
19. 20. 21.  
Gen. 18. 27.

Luke. 14. 13  
Gen. 32. 10.

Mat. 2. 10. 11

Luke. 15. 13.

Dan. 4. 27. 28  
Lauen. 1. 9.

Hebr. 11. 25.

Tell me worldly man, that saiest with Peter : It is good to be here, whether if thou hadst hired a house whose foundation re-  
 leth, and rocketh, and threatheneth a downfall, thou wouldest not  
 make hast out of that house? It is certaine thou wouldest : Hast  
 thee, saue thee, escape for thy life : I counsaile thee as the An-  
 gell counselled Lot : Escape into the Mountaine and holie hill of  
 the Lord, as Lot was aduised when Sodom was destroyed : for  
 the Lord will fire the house of this worlde, and the heauens the  
 beautifull rofe of the house, according as hee hath immutably de-  
 creed, saying: Heauen and earth shall passe. And as in this chap-  
 ter it shall be fully proued vnto thee, He that made the heauen  
 can fold it vp like a booke againe, & can rolle it together like a skin  
 of Parchment. He that made the sea, and set the waues thereof in  
 a rage, and caused it to boile like a pot of oymntment, can say to the  
 floods, Be ye dried vp : He that made the drie land can rocke it  
 to and fro vpon her foundations, as a drunken man reelcth from  
 place to place: He can cleath the Sunne, and the Moone in sack-  
 cloath and commaund the starres to fall downe to the earth, and  
 the mountaines of the land to remoue into the sea. It is the grea-  
 test follie in the worlde to dreame here of a dwelling place. We  
 haue here no continuing Citie, but we seeke one to come. Of  
 his fathers house Christ hath said, That there are many mansiōs,  
 but he neuer said so much of Horeb, or Thabor, or of the wilder-  
 nesse of this worlde. But the worde is already gone out of Gods  
 mouth. It is appointed vnto all men once to die: nay twice to  
 die, as God threathned Adam: Thou shalt die the death: where-  
 fore the Apostle maketh vp the former sentence with this addi-  
 tion: After that cometh the iudgement. Beleene this (as the  
 Samaritans did) not because of my worde, but because the Lord  
 himselfe hath spoken it by the mouth of his Prophets euer since  
 the worlde began. The Deluge or flood, which Moses diligently  
 hath described vnto vs, is a lively representation of the worldes  
 dissolution. Saint Peter exhorteth so much from thence, against  
 the mockers of his time, thus: Wherefore the worlde that then  
 was perished, overflowed with the water: but the heauens  
 and earth which are now, are kept by the same worde in store,  
 and reserued vnto fire vnto the day of iudgement. This his  
 Argument is taken from the example, and it is fashioned thus:

Matt. 17. 4.

Mark. 9. 5.

Gen. 19. 22.

Apoc. 21. 1.

Math. 24. 35.

Psal. 102. 25.

Heb. 1. 10. 11.

12.

Mat. 24. 29. &amp;

21. 21.

Heb. 13. 14.

Iohn 14. 2. 3

Heb. 9. 27.

Gen. 2. 17.

Heb. Morsenda  
morsent.

Iohn. 4. 39. 41

42.

Gen. 7. 1. 20.

Luke 17. 26.

1. Pet. 3. 20.

2. Pet. 3. 6. 7.

10. 11. 12. 13

1. Pet. 3. 20.  
 Gen. 6. 14. 17.  
 Luke 17. 26.  
 2. Pet. 3. 6, 7,  
 10, 11, 12, 13,  
 14.  
 Matt. 5. 18.  
 and ch. 3. 4. 35.  
 Matth. 13. 39.  
 verse 49.  
 Matth. 25.  
 Matt. 28. 20.  
 Iohn 14. 16.  
 Rom. 8. 21.  
 1. Cor. 15. 12.  
 15.  
 1. Thes. 5. 2, 3.  
 1. Pet. 4. 7.  
 2. Pet. 3. 10.  
 Reuel. 3. 3.  
 Acts 17. 28.  
 Tit. 1. 12. 13.  
 2. Sam. 17. 51.  
 1. King. 18. 28.  
 Ephes. 2. 12.  
 Rom. 2. 14. 15

If God could in times past marre the face of the whole world, hee is able to doe the like againe: But the former he hath done already, everwhelming the whole earth (a handfull of seede as it were onely referred to renew the same againe,) with riuers of waters. And the latter is to be looked for that he waite the worlde againe with riuers of fire and brimstone. Christ in many places is plaine in this point. Heaven & earth shall passe away, but my words shall not passe away. In the recedition of a Parable the effect thereof elsewhere is thus deliuered. The Haruest is the ende of the world: So shall it be in the ende of this world. And in the 49. verse of that Chapter, the same wordes are repeated. The 25. Chapter of Matthews Gospell handleth no other Argument, but it is Doomes dayes discourse altogether. It is the gracious promise Christ hath giuen to his Church: I am with you alway to the ende of the world. The Apostle taking this Vert from Christs mouth, doe est-soones put their people in remembrance hereof. It is Paules saying to the Romans. The creature shall be deliuered from the bondage of corruption. In his first Letter to the Corinthians he is large in this point. Then shall be the end when he hath deliuered vp the kingdome to God:&c. To the Thessalonians he sayth: When they shall say peace, and safetie, then shall come vpon them sudden destruction,&c. The erde of all things is at hand, saith Saint Peter. What better witness would a man wish to haue for the euilence of the case? We heare God himselfe speake, and therefore let euery aduersaries mouth be stopped, & in the certaintie of the worlds end let vs be fullie grounded. With these authenticke and pregnant proofes we may heare what the Heathens say (not that the sacred myseries of our faith haue neede of any grace from the lippes of Poets and Philosophers,) but that Heathens may bee vanquished with their owne weapons, as the head of Goliath was cut off by his owne arming sworde, and the Baalites were lanchted with their owne shredding knives: and that such as beare the name of Christians might bee ashamed, who denie that in their hearts, which the heathens who were without God in the world, confessed with their tongues. Ouid describing God, deliberating with him selfe about the Deluge, among other things hee relateth this of him.



Of the certaintie of the worlds end.

*Esse quoque in satis reminiscitur affore tempus,  
Quo mare, quo tellus, correpta, que regia cali,  
Ardea, & mundi moles operosa laboret.*

The Destinies decree a dismall day to come,  
Wherein the Sea the soyle, and frame celestiaall,  
And all this worldly masse and spacious rone,  
Shall into vtter wracke and ruine fall.

*Ouid lib. 1.  
Metam. 1. 5. 7.  
Gen. 6. 3. 18.  
First by a  
flood after-  
wards by fire:  
a doctrine a-  
greeing with  
the scriptures.*

Plato whose eyes were broader then the world, and saw so much into this Diuinitie, as his wisdom was but a little wide of Christianitie, handleth the worlds creation in such sort, as Eusebius auerret, that he plowed with Moses Beiser, and was helped by his Bookes, which is not much unlikely. Plato hauing bin in Egypt, as the storie of his life sheweth, and the Egyptians being so carefull keepers of the rolles and registers of Moses, the Jewes bringing them into Egypt, there being such free passage one to another betweene the Jewes and the Egyptians. His Dialogue superscribed, Timæus giueth closters of conclusions in the case. So that giue we that the world was created as Plato contendeth, this consequence will necessarily follow thereupon, that it shall likewise bee dissolved. For the composition thereof plainly proving the beginning thereof, as well in regard of the materiall, as the efficient cause (euerie thing compounded, hauing a compounder: and the compound matter of things contrarie requiring the aide of things simple, from whence they may haue their originall composition) the duration or dissolution thereof must stand to the curtesie and will of the compo under, whose will is free, and will not be inforced, as things naturall are in their actions: or admit that necessarie coherence of causes, which the Stoicks cast in their conceits. 3d. line this long dilated Argument into a narrow roome and summe it vp thus: The world is gouerned, mooued, preserved by a first cause: but that first governing and preserving cause is at absolute libertie to bee as it pleaseth, wherefore when that arch stieeth from it, the whole structure and composition thereof immediately falleth. The Sect of Philosophers called Stoicks, not onely pronounce the dissolution of the world, but they go further, and determine (as Cicero reporteth) the manner of it, that it shall bee brought to a generall

*Iudg. 14. 18.  
Gen. 1. 1. 3. 8.  
9. &c.*

*Ge. 37. 28. 29.*

*2. Pet. 3. 36.*

*Acts 17. 28.*

*2. Pet. 3. 7.*

Seneca in na-  
tura lib. quæst.  
lib. 3.

combustion. Heraclitus as Themistius an Expositor vpon Aristotle hath it, and Seneca, (surnamed by some a Christian Gentle, or a Gentile Christian) are of the mind that it shall perishe by water. But the schoole of Philosophers goeth most with the first opinion of the two, whose steps the Mathematicians tread in, who make the starres the Incendiaries of the world, running into a course and concourse thercunto. — Berosus is verie busie there about, who (as Seneca saith) is so nice as to calculate the verie nicke and eregent of time, when it shall be reduced to his finall conflagration. The time appointed is (as he fancieth) when as all the Celestiall signes, who now haue their seuerall perambulations and settings, shall meete together in Cancer. Of this kinde we haue butnesse enough, for hauing a sufficient company to make a grand Iurie, what advantage should wee haue if we should ranlacke the whole worlde, from the Center to the Circumference for enerie such authoritie? Let the Perepateticians prate as they please to the contrarie, who peremptorily avouch the worlde eternitie. Among whom their great master Aristotle is the chiefest: and Galen the Physicians God is not behind, who measureth the nature of the world by experience, saying, as we see by dayly sight, that the world hath alwayes stood, so it shall still stand. Of which vain is Manlius comming in verie goodly with such a spoke, saying: Our fathers haue not seene, neither shall their children see any other world then this. Upon which string harpeth the blinde Harpers and ianglers at this doctrine, whom Peter flatly overcame in disputation, who considering how the world keepeth at a stay, do promise the perpetuity of the same vnto themselves in a restie securitie. Thus shooting their fooles bolle: Where is the promise of his comming? For since the fathers died, all things haue continued alike since the beginning of the creation. Let these (I say and such like) blurt out their vaine rattle as they please, we haue aduersaries of their owne marke and calling, that shall replie against them and repell them. Against those sozenamed grand-captaines of the controuersie, we colle out Philosophers as themselves are: Pithagoras, the Stoicks, and the broode of Epicures, if they wil admit of them, as for Plato their Desired Philosopher, they dare not denie him, but they will giue him the first place in the schooles. Against the La-  
tins,

2. Tim. 3. 1.  
2. Pet. 3. 4.  
Iude 18.  
1. Tim. 4. 1.



tins, Plinie and his complices, wee bring forth Seneca who is worth them all, and will soe them at the first.

Lastly I desire no other Judge in the cause, then our common vaderstanding which considereth of the nature of the whole by the consequence of the severall parts which doe ordeyne and constitute the whole. But every particular part of the world that perish: wherefore common sense it selfe setteth downe, that the whole worlde shall perish. Take wee a shorfe and cursory survey of the especiall parts, to put the matter out of doubt: which for brevitie sake wee reduce to two chesse, (for so the scripture trusteth them all up as it were in two bundles) The heaven and the earth. But the definitiue doome of Christ concerning them, is, that they shall be destroyed: Heaven and earth shall passe. The heaven is the rose, and the earth the foundation of Gods house. The heaven containeth the ayre and whatsoever liueth in the same. The earth containeth the sea in it, which are the pavement of Gods beautiful pallace, the sea also bring the girle of the dry land: now there is nothing moze firme and stable then the earth, which how beit it be founded vpon the skodes (as David saith) yet is it such a solid and compact bodie and of such waightines, as by no means of man it may bee rocked out of his place: & an earthquake which assaileth it most is numbzed amongst the strangest thunderboltes of Gods iudgements which he letteth lie as arrowes at a marke. The heaven as it is so mortaised and hangde as it cannot bee dyatune from his hindges and hokes: so his eyes haue their certaine and orderlie courses, but they shall bee thzedbare, and waxe olde as a garment. The heavens shall passe away with a noise, and the elements shall melte with heate &c. Doe wee not see how the earth dropeth like an old man that hath lost his strength, hauing lost the fatnesse and marrow that was wont to be in the heart & bones of it, whilst it is sometimes choaked with water, and at other times parched with heat, and whilst in some places it mouldzeth away? It is recorded of Aetna that mightie mountaine that it is not such a marke to Sailers as it was wont. In manie places the sea retire and giue backe, as is written of Egypt: in other places it getteth ground horrible, ouerwhelming whole towne and prouinces. In some places mountaines are mained by earthquakes, rockes (the boniest places of the earth)

Psal. 19. 1. &c.  
Rom. 1. 20.  
&c.

Gen. I. I.

Math. 5. 18.

Gen. I. 8. 9;  
10.

Psal. 136. 6.

Psal. 102. 26.  
Hebr. 1. 10.  
11. 12.  
1. Pet. 3. 10  
11. 12. &c.

James. 5. 17.  
1. King. 17. 1.  
Luke. 4. 25.  
Ecle. 48. 3.  
Amos. 4. 7.  
&c.

splitte asunder, great deepes dried by, and are like a drye floore, neither cloddes, nor clouds giue their wonted influence: at which doe argue that they haue no long continuance. Moreover if wee may beleue Astronomers, the constitution of the celestiall orbs is weakned, the Sun is not so many spaces distant from vs as it was wont to be. for they auouch that it is neerer to vs by the fourth part then it was in Ptolome his time: that is to say nine thousand nine hundred seuentie five miles as the Germanes reckoned miles. If there be such a declination in the vppermost parte, what shall we say of this lowe most rone, but that it is in a verte weake taking? Old age hath come vpon the backe of the worlde, and euery part thereof groweth vnder the burthen thereof. In plantes their is lesser vertue, in beastes and men lesser strength, in all of vs fewer yeares. I looke therefore for noe lesse then a subdaine and shoyt consummation of all. From this doctrine groweth varie speciall vse, if we haue grace to apprehend it. 1. for the consideration of the transitory nature of the things of this world, lifteth vp our mindes beyond all earthlie things, and gaineth them to God. for it is but lost labour to plough vpon rocks, to leane vpon a broken reede, to looke for comfort of a river that is dried vp, to build vpon vncertainties, and to relee vpon meeke vanities. But Salomon smiteth the world of both cheekes, twice calling it vanitie, vanitie of vanities and troubling the note, that wee might knowe it is his verdict without repeale. All is vanitie. Ionas giueth the lie to them, naming them lying vanities: as promising one thing and giuing vs another: promising life, and euery minute bringing vs to death: promising felicitie, and ouerwhelming vs with miserie: promising eternitie, whereas it is transitory: dealing dissemblingly and falsly with vs as Laban did with Iacob, who promised him Rachell, but gave him Leah in her steade: And as the falsse prophets did by Achab, promising him victorie, when behold hee was slaine by the enemye: and as the deceitfull teachers did the people, of whom God thus speaketh by Iſaiah: My people, they that call you blessed deceive you. It is the ghostly counsell the Apostle giueth vs from this obseruation. Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God &c. The like lecture Christ reade vs before him:

1. Cor. 7. 29.

30. 31.

Rom. 8. 19.

20. 21. &amp;c.

Iſaiah 24. 1. 3

4. 5. 6. 7. &amp;c.

Leuit. 26. 14.

Deut. 28. 16.

Eccle. 1. 2.

Iona. 2. 8.

Gen. 29. 23.

1 King. 22. 34.

1 Tim. 6. 17.

Marke. 4. 15.

18.

Luke. 12. 15.

16.

him: Lay not vp treasures for your selues vpō the earth, which the moth and canker corrupt, and where theeeues digge thorough and steale: For if we see, the verie corruption thereof shall condemne our corruption, as the Apostle learneth vs. Your riches are corrupt: and your garments are motheaten. Your golde and siluer is cankered and the rust of them shall be a witnes against you, and shall eate your flesh as it were fire. Ye haue liued in pleasure on the earth and in wantonnes. Ye haue nourished your hearts, as in a day of slaughter. **He saith of them as Duke Ioab said to Abner in effect:** Knowest thou not that it wil be bitterness in the latter end? If we could spare a time from our sinnes so; such a thought, wee should soone feele in our selues more compunction, and deuotion.

2. This document also as needfull as the former is from hence deducted, that wee who dwell in houses of clay, whose foundation is the dust, whose are nothing else but a sincke of sinne, and Chaos of corruption, shall much more perish, seeing all the parts of the world, the excellent creatures and woymanship of God shal haue their desolation. We liue not heere in a castle and place of abode: but as it were in an Iune as passengers to tarry but for a night: as Christ said, My kingdome is not of this world: so our kingdome and continuance is not in this world. As God said to Abraham, get thee out of thy country, & from thy kindred, and from thy fathers house: so God will say to euery one of vs, get thee out of thy life. As the tabernacles of the Iewes were made to be remoued, so are we. Therefore, stand not so much vpon y prerogative of thy birth right and termes of gentry, seeing they are all so momentarie. It is well knowne from what house the best boyne among vs (the sonne of man only excepted) originally haue descended, namely from the earth and gleabe, Iob teaching vs to cal corruption our father, and the worm our mother. Now what profite is there (as Dauid saith) in our blood, when wee goe downe to the pitte? As Esau said, Lo, I am almost dead, what is then this birthright to mee? Therefore by the diligent consideration of thy end with the worlds end, thou shalt be taught and brought to make an end of sinne, and to beginne a new life. And therewithall making the merits of Christ the sole object of the eye of the mind, thou shalt vpon thy death bedde be willing to die, and shalt,

Math. 6. 19.

1. Tim. 6. 19.

Luke. 12. 33.

Iam. 5. 2.

Rom. 2. 5.

2. Sam. 1. 26.

Iohn. 18. 36.

Gen. 12. 1.

Acts. 7. 3.

Exod. 33. 1. 7

Ge. 2. 7. &amp; 5. 2

1. Cor. 15. 45

Gen. 3. 19.

Iob. 17. 14.

Psal. 6. 5.

Gen. 25. 32.

Hebr. 12. 16.

Augustine  
Possidonius,

shalt say sweetly with Augustine ( which saying Possidonius in the flopie of his life letterly before ) I am not ashamed to live & I doe not feare to die, because I have a good maister whom I serue: what extremitie of follie is it to be thinking of this transitozie woꝛld so much, and of the eternall woꝛld to come so little? wherein wee are like the tunnell that tunneth in licor into a vessell, that delivereth it selfe of the purer matter, but suffereth the concreat and greater substance to cleave to the sides of it. The iudgement that should purifie be is out of our sight: and the carnall cares of the woꝛld, like lumps of mire and clay Nicke to our soules.

The second Chapter.

Of the maner how the world shall be  
destroied.



¶ Being concluded in the former chapter that the woꝛld shall be destroied, order would we should set downe how it is to bee destroied: which shall bee the subiect & argument of this chapter; which wee will spend vpon these two parts. 1. The first shall determine in what sorte it shall perish.

2. The second shall giue decision to this question, whether the same in substance or forme shall so perish. About the first there is great dispute and difference among Doctozs, while they deuide them selues into contrarie mientes: some holding that it shall be destroied by water, othersome by fire. Of the first rancke are Seneca and his schollers. Of the second which are the sounder sort, are the Stoicks, of whom Cicero and Galen maketh mention; Heraclitus, the greater part of Philosophers, the Mathematicians, and Diuines running with the streame of sacred authoritie, as the other part with the current of their priuate sanctities. For they take their text from Peter who saith. But the heavens, and earth which are now, are kept by the same worde in store, and reserved vnto fier against the day of iudgement, and of the destruction of vngodly men. But yet there is no small disagreement between the schoolemen about this element of fier: some determining this fier to proceed from the continuall of the globe

Seneca in naturalibus quest.  
lib. 2.  
In Epistolis  
Philo.

2. Pet. 3. 7. 10.  
11. 12. 13.  
1 Th. 6. 5. 17.  
& 66. 22.  
Apoc. 21. 1.



of the Moon to scoure and purifie the other three elements: others  
 producing it out of the Sunne beames. Peter Lombard saith,  
 that this fier shall goe before the face of the Lord, and shall reduce  
 the whole fashion of the heauens & earth to a consumption: and  
 he is so curious and fine as to measure out vnto vs the height of  
 the fier, suting it to the depth of 8 waters of Noah which drowned  
 the earth. Such thinges deliuereth Austine in his twentieth  
 booke of the Citie of God in the 18. chapter. Yet in the 16. chapter  
 of that booke he seemeth to denie that a man may haue any certayne  
 knowledge therein but by the especiall certificate of the spirite.  
 Wherein hee is in the right and of the surer side, so; it is safer so;  
 vs to hold this modestie then to be ouer busie with the secrets of  
 Gods sanctuary. It is enough that we simplicie beleue (as Peter <sup>1. Peter, 3. 7.</sup>  
 teacheth) that the worlde shall bee fired. 1. To ventilate and ex-  
 amine, of what kind of nature this fire should be. 2. From whence  
 it should be brought 3. How the saints shall be preserved in that  
 flame, & liue as the Salamander in the fire. 4. How high this fier  
 shall mount we leaue to the wil & providence of God, being conten-  
 ted to be wise with sobrietie and not affecting to know moze then  
 God wold haue vs, or to compel the scriptures that are willing to  
 go part of 8 way with vs, to go after the vagaries of our idle lusts.  
 It serueth to the confirmation of the present cause, namely to the il-  
 lustratio of the manner of the worlds dissolution, that which Math.  
 hath in these words: At midnight there was a cry made, Behold <sup>Math 25 6.</sup>  
 the bridgrome cometh. The voice of the angell and the trump-  
 et of God is part of that cry. The scripture calleth it else where  
*id est quia* which signifieth the boaste vociferation of Mariners  
 when they call one vpon another to goe to their tackling: so; it  
 must needs be a cry out of cry that must waken the dead, and raise  
 them from their graves. But another part of the cry is the Crie;  
 and noise that Peter mentioneth which this fier that shall consume <sup>1. Pet. 3. 10.</sup>  
 the worlde shall make, saying: The heauens shall passe away  
 with a noise and the elements shall melt with heat, and the  
 earth with the workes therein, shall be burnt vp. We heare a  
 terrible noise at the downfal of two or three houses at once: there-  
 fore that must be a noise with a witnesse which one fire shall  
 make, which shall ouerthrow the heauens, the earth, the sea, all ci-  
 ties, towns, houses, beastes, liuing creatures, and the whole masse

of the world altogether. David by an apt similitude, teaching the estate and condition of the wicked, alludeth hereunto As the fire among the thornes, &c. fire among thornes, maketh a great noise. Wherefore heare we now the crye of his worde at mid-day, least we heare this fearefull crye at midnight hether to spoken of: and in time let the swate crye of his mercie charme vs, least the direfull and frefull outcrie of his iudgements do condemne vs.

We come to the second part of this Chapter, which answereth the question, whether the substance of forme of the worlde shall perish. For hereof are two opinions scattered. 1 Some are of that minde, that in verie substance it shall be turned upside downe, fastning vpon these Scriptures, as of that in the psalme: Thou hast aforetime laid the foundation of the earth, and the heauens are the workes of thine hands. They shall perish, but thou shalt indure, &c. As of that saying of the Prophet Iſaiah, For loe I will create new heauens, and a new earth, and the former shall not be remembred, nor come into mind: as of that which Saint Iohn in his Reuelation saith: And I sawe a new heauen, and a new earth; for the first heauen, and the first earth were passed away, and there was no more sea. Finally, in that the Angell sweareth by him that liueth for euer, that Time shall be no more. Now if time be taken away, all motion must be taken away. If all motion be taken away, there is nothing in the world that can continue. 2 But other some hold, that only but some parts of the worlde shall bee ouerturned at the second comming of Christ, not altogether raised from their foundations: but so as they shall suffer a singular alteration. Ambrose taketh part with this side and setteth his hande to this opinion, vrging that which the Apostle Paul saith: The fashion of this worlde goeth away: pressing the word which he calleth the fashion shadow, or forme, and not the masse, matter, substance. That authoritie of Peter also fauoureth that part, in these wordes. Wherefore the worlde that then was, perished, ouerflowed with the water: when as but the lower parts thereof were corrupted by the waters. That of the Reuelation preiudiceth not the point: For there seemeth rather a new heauen, and newe earth to be destroyed, then a dissolution of the other to be insinuated. Also in Iſaiah it is said That the Sonne shall haue the light of the Sun, and

Iſa. 102. 25.  
Heb. 1. 10, 11  
12.

Iſa. 65. 17.  
and 66. 22.  
Reuel. 21. 1.  
1. Pet. 3. 13.

2. Cor. 7. 31.

1. Pet. 3. 6.

Apoc. 21. 1.

Iſa. 30. 26.



and that the Sunne shall yeeld seven fold more light then it doth now. The Scholemen applie all inferences in this case to the qualities, and not to the substance of the world: for the nature of the world shall not so be turmolted, as it shall bee brought to nothing: but it shall be rescued and redeemed from the hands of vannie, vnto which it was subiect. For the world being sentenced to this iudgement for the sinne of man, not of it selfe sinning against God: after that sinne is out of place, the world must recover his former dignitie. When the time appointed is accomplished, especially the lower bodies which are in the sublimarie worlde: for those be most obiect and subiect to corruption. The master of the Sentences in effect deliucreth thus much: But hee borroweth that which hee hath herein from Austine, who saith, That by a woolloly combustion the qualities of the corruptible elements which had some cognation and correspondencie with our corruptible bodies shall vtterly burne and perish, and that the substance shall put on those qualities by a miraculous exchange, which shall be agreeable with the condition of immortal bodies, that the world being altered to the better, may bee fitting to the persons also in their bodies altered to the better. In the 14 Chapter of the fore-named booke, this is his verdit. This world shall passe away by a mutation, not finall subuersion. And he alledgeth for himselfe the fore-cited saying of Paul, The fashion of this world passeth away: The figure (saith he) not the nature is spoken of by the Apostle else where, he likewise saith: we are not to believe, that the Elements, that is to say, that heauen and earth are to be produced to ashes, but that their propertie shall be bettered. The scriptures no where shew the dissolution of the worlds substance. Also the bodies of the Saints must be in a place: but what place shall they haue, if they haue not a place in the worlde? For sooner, man for whose sinne all woe came vpon the world, shall not vtterly be destroyed, but shall be renewed in bodie, and inuested with immortality, either to his endlesse felicitie, or miserie: wherfore the worlds composition that was not in the transgression shall much lesse come in substance to this vtter confusion. But this being a point more doubtfull then profitable, we leaue it arbitrarie: what shall be the ende of the world, we shall best know in the end of the world.

Rom. 8. 20.  
21, &c.

Lit. 4. dist. 47  
Lib. 20. cap. 16  
de ciuit. Dei.

1. Cor. 7. 31.  
Lib. de dogm. eccle.

Thus hauing insisted as much as neede requireth in the two propounded points of this Chapter, we will giue the vse, the life of the whole, and so conclude the same.

1. Pet. 3. 7. 11.  
12.  
Gen. 7. 20.

Gen. 19. 24.

Gen. 7. 20.

Num. 16. 31.

33. 33. 34.

Num. 11. 1. 6.

33.

Iona 2. 4.

1. Cor. 3. 12,

13, 14, 15.

2. Thes. 1. 7, 8.

1. Thes. 4. 16.

1. Cor. 15. 52.

Matt. 24. 31.

Whereas the fire is to consume this wo:ld as stubble as the former wo:ld was licked vp by water: wee see how euery thing, howsoeuer simple of it owne nature, appertaineth moode to the necessarie vse of man, hath a most hurtfull effect against man, when God will take it vp as a rod in his hand, either for the correction, or destruction of man. The fire, the water, the soile, the aire, are the Elements that are aliments vnto vs in their property and kinde whereby we liue, moue, and haue our being: but when God otherwise disposeth of them, and purposeth the diuersion of their nature, they are poore Pursuants of the wrath of God to execute his iudgements, to the ouerthrow of our liues.

Wherefoze the fire went out from Gods presence to burne vp Sodom and her Cities. The water, the Beesom of his fierce anger, drowned (referring onely eight persons) y<sup>e</sup> whole wo:ld of the vngodly. The earth whercupon euery one treadeth, opened and dissended her mouth like hell, and swallowed vp Dathan, and conuered the congregation of Abiram. Manna the daintie restauration of the Israelites, burst out of their noses, and sanctured abominably, as a most iust iudgement against their palpable and damnable vngratefulness. The sonnes of the Prophets, by a sower hearbe in their pottage, had almost perished. The winde, a Petee: by which we liue, being the spirit of life and as it were a fanne in the hand of God, for the clarifying the appe that it should not putrifie (as the Lungs in stead of Bellowes are giuen to the heart, to qualifie the excessive heate of the heart) dyed Iona in to the depth of the sea.

Again, whereas the wo:ld is to be waisted with fire, and euery mans worke is to be reuealed by fire: let vs labour to plant golde, siluer, p:cieous stones, which the fire will make brighter: and roote vp and remoue, wodde, hay, stubble, which cannot continue against the foze of the fire: When the Lord Iesus shall shew himselfe from Heauen with his mightie Angels in flaming fire, rendering vengeance vnto them that doe not know God, &c.

Lastly, this argueth the wo:ldes follie, that laboureth to labour,

hour, and carketh to care, neuer taking out his Quietus est, for those things that are referred vnto fire: which draweth manie, through their wicked practises thereabout, into the horrible fire that we shall intreate of after ward.

## The third Chapter.

Of the vncertaine and vnknowne time of  
the worlds end.



Asing foresheweth the maner of the worlds dissolution, which we rather call an immutation then corruption, and a translation from a worse to a better condition: like as when we of children become men: of men, old men, we are not destroyed but changed in nature: the fire not consuming the world, but restoring it: as the fire consumeth not the gold, but refineth it: by the methode of the place, it would bee considered concerning the time of the duration thereof, what is to be determined, wherein wee will desire to knowe no more then the Scriptures haue reuealed: From whence we haue no certaintie, but rather the vncertaintie is euert where spoken of. As where Christ saith: Of that day and houre knoweth no man, no not the Angels of heauē, but my father only. In Mark he excepteth against himselfe to leaue the high knowledge thereof onely to his father: Neither the sonne himselfe, saue the father. Which is to be vnder stood of his humanitie: which naturally and ordinarily knoweth nothing herein: but as it is taught by a better scholemaster namely his Diuinitie. When the Apostles put forth the question to Christ: Lord wilt thou at this time restore the Kingdome to Israel? Their answer was, that the knowledge thereof was to be misserie for them. It is not for you to know the times or the seasons, which the father hath put in his owne power. It is Christs watchword to the world. Ye know not what houre your maister will come. Ye know not the day nor the houre, when the sonne of man will come. Ye know not when the time is. But that it is not farre off we are sure. So Paul teacheth: To admonish vs, vpon whom the ends of the world

Math. 24. 36.

Mar. 13. 32.

Acts 1. 6.

Math. 24. 42.

Mat. 25. 13.

Marke 13. 33.

1. Cor. 13. 11.

Apoc. 16. 15.  
1. Iohn. 2. 18.  
Lib. de Gen.  
cont. Manich.  
cap. 23.

are come: Saint Iohn is as plaine. It is the last time. Augustine saith vnto Hefychius, who was curiously inquisitive of the worldes end, That he dare not give the adventure to measure the length and the scope thereof, seeing the Angels and Sonne of man himselfe are ignorant hereof. But in his first Booke vppen Genesis against the Manichies, hee giueth sixe ages to the life of the worlde, as the life of man is disposed, and diuided into severall sundrie ages, through which as his life passe, so the life of the worlde goeth away. By casting the worlde into sixe ages, hee followeth the set number of dayes which were sixe, wherein the whole forme and frame of heauen and earth were made and finished. The first age is the time from Adam to Noah, or to the flood, which hee compareth to our infancie. The seconde is; all the time from the flood to Abrahams dayes, which hee likeneth to our childehoode. The third is, all the time from Abraham to Dauid, which hee suteth to our youthfull age. The fourth is, all the time from Dauid to the transportation of the people into Babylon, which is answerable to our mans estate. The fift is, all the time from the captiuitie to the Incarnation of Christ, which hath reference to our olde age. The sixt is, all the time from Christ, to the verie ende it selfe, which is our decrepit estate and condition, which is called by Saint Iohn, The last houre. After which followeth the seauenth day, even the Sabbath of our endless rest.

Iohn. 2. 18.

But in regarde of the notable changes thereof, the worlde may be drawne to a narrower roome, and more simplie be distributed into foure ages onely. The first is the time from the Creation to the Flood, which wee may rightly tearme the infancie and Child-hoode of the worlde, for that then Artes were first founde out, and that with the first principles and promises of saluation the godly were satisfied, and they worshipped God after a simple and plaine manner. The second, from the Flood extendeth it selfe to the promulgation and publication of the Lawe, which so; verie good causes wee may woorthily call the youthfull age of it. For then were men, farre and wide divided throughout all partes of the earth: Common-wealths were first founded, and the beginning of the first Monarchie instituted,

Gen. 1. 1. 2.  
&c.  
Gen. 4. 26.  
Gen. 3. 15.  
Exo. 12 & 13.  
& 16. & 20.  
&c.  
Exod. 18. 21.  
24.  
Eso. 18. 5. 18.



instituted, and the covenant of saluation by God with Abraham our father indented, the linage and descent of the Messiah designed, and our vniuersall redemption in the deliuerance of the Israelites from the Egyptian thraldome, typicallie represented. Exo. 13. 3. 16 The thirde age comprehendeth the whole time that was spent vnder the time of the Lawe, vnto the comming of our Saniour in the flesh, as wee finde it diuided by our Sautour Christ himselfe, saying: The Lawe and the Prophets are vnto Iohn, &c. Mat. 11. 12. That was the ripe age and manhoode of the Woꝛlde, it being then come to his perfect growth, for then came in Magna Charta, the plenarie enrolment of the will of God, making the consignement of the promises of God, by sundrye Ceremonies, and opening them at large by the Commentaries of the Prophets. Nowe as soꝛowes encrease with yeares, and the full age hath fulnesse of troubles accompanying it: so manie perturbations did fall vppon those tymes, and the whole woꝛlde was, as it were set vppon wheeles, and by and doꝛne rolled with tragicall commotions. The fourth age ranne vppon the necke of this, wherein the Sonne of God, in flesh was manifested, which to the consummation of the woꝛlde shall be continued. This (as wee noted befoze out of Iohn) is called The last houre, otherwise called by the Apostle Paul to the same effect: The fulnesse of time: 1. Iohn 1. 12.  
Gal. 4. 4. so feared, because all the promises of God (excepting the generall resurrection, and iudgement) are absolutely fulfilled, and shall make a full end of the Woꝛlde. Nowe it agreeth fullie with the nature of olde age. For as olde men can not liue long, (though young men may die soone) and they spende their remainder of time, with cares infirmities, and diseases enough: so wee can not promise to the woꝛlde beeing in his olde age any long continuance, or that it shall bee better then it is, but rather that the age of it shall bee moze burdensome vnto it, and make it to be woꝛser. This knowledge howsoeuer sufficient for vs, satisfieth not others solitly curious, ayming at the verie exact time of his dissolution, by these scrinulous lectures.

These haue found out a simple shift for themselves to answer Christs woꝛds, The day and houre knoweth no man, inuening

AA 1.7.

Math. 24. 14.

Rom. 10. 18.

Ma! 19.4

Col. I. 6.

saying that we may have a gale at the time though we know  
 not the niche and exact part of the time. But their sophistrie will  
 not serue this. For Chasles reply to the basic question of the Apo-  
 stles in these words. It is not for you to know the times, cutteth  
 off their cauilling distinction of time, it being in the Greek *Χρόνος*  
*Χρόνος* Times and seasons, wherefore their cunning commeth out  
 of time. Neither will that out of Mathew doe them good where-  
 by they would take a measure of the time, when the world should  
 have an end, in these words: And this Gospell of the king-  
 dome shall bee preached thorough the whole world, for a wit-  
 nes to all nations, and then shall the end come.

Augustine answered them thus, the Lords commanding that not be ventur'd the Gospel be dispersed throughout the world: But how some be that come after this is thus published, it is not from hence gathered. The Gospel was generally notified to the world in the Apostles time, who by their continual tedious perambulations had sent the sound thereof into all lands, as Paul in his letter to the Colossians writeth thus. Which is come vnto you euen as it is vnto all the world, and is fruitful, as it is also among you: and yet euer since the world hath continued. But there are many relies upon idle dreams as upon familiar deviles. The Mathematicians doe looke for a great yeere, as Cicero sheweth, after which all the starres shall returne to their beginnings, and then the end of the world shall be. Baldus in Cicero, putteth in this spoake, This conuersion howe long it will bee is a great question: but it is necessarily certaine and definite. Macrobius out of the opinion of naturall philosophers both set downe a great yeere, which he calleth the worldes yeere. Making it to consist of sixteen thousand yeeres, as the Sunne measureth them. Augustine acquainteth vs with the fancies of some in his time, who assigned fouer hundred yeeres after the ascension of Christ vnto heauen: of others who decreed five hundred: of others who spake of a thousand: after the expiration whereof the world should haue an absolute bastation. But their vttermost prefixed time haping long bene out of date, their vaine assertions are sufficiently reproued. Others there are that are carried away with oracle deriued from the traditions of the Hebrewes, which they would beare vs in hand they had learned of Elias and out of his scholehouse, and re- strains



Graue the worldes duration to five thousand of yeeres which they  
 to part equally into these three ranches. 1. Two thousand spent  
 before the time of the law. 2. Two thousand under the law de-  
 termined. 3. The last two thousand to the kingdome of Christ,  
 reputed so as this vizing the yeere of grace revealed 1603. (as it  
 pleaseth learned men to suppose,) this is the five thousand five  
 hundredeth fiftie eight yeere of the worldes age: So that of this ac-  
 count there remaine yet foure hundred yeeres to be consumma-  
 ted. This reckoning hath runne the more currantly, in that they  
 applie these six thousand yeeres to the six daies, wherein God cre-  
 ated þ world, inasmuch as the Prophet saith. A thousand yeers Psal. 90. 4.  
 in thy sight are as yesterday: and it is in Peter: One day is with 2. Pet. 3. 8.  
 the Lord as a thousand yeers, and a thousand yeers as one day.  
 Hereupon they make this inference: As in six daies the worlde  
 was created, and in the seauenth was the sabbath of the Lord,  
 wherein he rested: So after six thousand yeeres accomplished the  
 world shall be destroyed, and in the seauenth shal our eternal sab-  
 bath be fulfilled, and in the eight the puritie of our circumcision  
 restored. Wee read also of another fraternitie and brotherhode,  
 who belieue that the misticall bodie the church, shal abide thre and  
 thirtie yeeres here in earth, as Christ himselfe liued so long in the  
 bodie which he tooke from the Virgin. But they make euery of  
 those yeeres of a wonderful widenes, putting fiftie yeeres to euery  
 one, to make euery yeere a yeere of Iubilee. But this and such like  
 are verie frivolous fictions. It is naturally engrafted in the mind  
 of man to desire nouelties, and to affect strange courses, and to  
 seek after a knowledge beyond al sobriety: to be curiously inquisi-  
 tive after thinges to come, and carelesly respecting of such thinges  
 as are present. This is the cause why some giue themselves vn-  
 to lawfull artes, and suffer themselves to be mocked and misled  
 by the Deuill. So did Saul who perceiving God to be angrie  
 with him, and the hand of the Philistims to be sore vpon him, ne-  
 uer sought vnto God for his Quietus est to haue counsaile or com-  
 fort from him: But desirous to know the consequent of the case,  
 he deliberated with a brutish woman who braue him headlong  
 to be peratation and destruction. Such madnesse now blindeth,  
 and bewitcheth too manie, who by staring vpon the starres will  
 prognosticat the euent and successe of euery yeere, and so deter-

1. Sam. 28. 8.

9 &c.

1. Sam. 8. 19.

mine of the estate of it, as if they had the heauens water in an  
 brinell: with an impudent rashnes denouncing warres, soze pro-  
 mising peace, prophesying of maladies in men and beasts, giuing  
 vs many god woꝝds of a god yere, telling vs a saire tale of the  
 free passage of religion, and comprehending in their speculation  
 the perturbations and mutations of all kingdomes. In the meane  
 while they let slip greater matters that are certaine, reuealed by  
 the scriptures, touching faith, hope, charitie, and other godlie du-  
 ties requisite for a christian man well to know, and to be famili-  
 arly conuersant in, which haue no perplexitie or obscuritie in  
 them. But in this Article especially, which is of the end of the  
 world, men at all times haue bene singularly busie and bolde:  
 Whereas the prophecies thereof (as Augustine well saith) are  
 sooner perfected then perceived. This is one of the Devils no-  
 table stratagems and deuises, to set our braines a worke with cir-  
 culer questions, endles and fruitles: thereby to withdraue our  
 mindes from points of greatest necessity. The Apostle touch-  
 eth such, and willethe the Theſſalonians not to heede them that  
 prop into their eares the present comming of Iesus Christ in glo-  
 ry. Our age haue brought forth men of no base learning, who  
 in their booke and sermons, haue bene ouer saluacie and malapert  
 in this matter, as if they had bene furnished with heavenly reue-  
 lations, and as if God had familiarly talked with them, as the  
 father doth with the child. Now what heinous and detestable  
 boldnes is this to affect such a metaphisicall, and supereminent  
 knowledge, which goeth beyond the wisdome of angells and the  
 wisdome of the sonne of man, as he is barely the sonne of man:  
 So we be wise vnto saluation, we must content our selues with  
 that which the word delivereth vs, and sake no other scholmas-  
 ter, no though it were an angell. I care not what any Angell  
 saith, if he take not his text from the written word of God, which  
 we haue with vs. That which we say of an Angel, is to be vn-  
 derſtoode likewise of the spirites of those that are departed, as the  
 historie of the rich man and Lazarus sheweth, who putting vp his  
 bil of request vnto Abraham, that some doctoꝝ out of another world  
 from the company of the dead, might be sent to preach vnto his  
 brethren, he was denied his sute, and tolde that Moses and the  
 Prophets were sufficient, and that if they could not reclaim  
 them,

1. Theſſ. 2. 1.

1.

Ephes. 56.

Luke. 21. 8.

Mar. 13. 5.

Mat. 24. 4.

Math. 24. 36.

Marke. 12. 32

Iſaiah 8. 20.

Gal. 1. 8. 9.

Luke. 16. 29

them, their case was incurable: this his new found affected monster could doe no good vpon them. What need haue we to sene beyond the scriptures for any thing belonging to the worke of our saluation, when (as Paul saith) an Angell is not to bee credited, but so farre as he commeth with scripture? The obiect and subiect of the word being Christ. how should it not be storied with all kinde of wisdome? Who of God is made vnto vs, wisdom, and righteousness, and sanctification, and redemption: The written word of God endited by the spirit, is in all numbers absolute as Paul teacheth. The whole scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good workes.

It was requisite that this time should be concealed and not disclosed to vs. That we might arise the better from that bed of securitie, into which we were cast as Iezabell was cast vpon a bedde of fornication. Christ taketh by this argument, as an instigation to by to more forwardnes and faithfullnes in our dutie: Watch therefore, for yee know not when the maister of the house will come, at euen or at midnight, at the cocke crowing or in the dawning. It is our manner to serue God as lawiers do their clients, with delays, and to put off duties of religion and deuotion to after times, promising our selues that we shall lide long and see many good daies. But while we are in the fashion of the world in Zacharie his time, of which it is said, All the world sitteth still, and is at rest, the Eccho and answering voice from heauen will be this. When they shall say peace and safetie, then shall come vpon them sodaine destruction, as trauell vpon a woman with child, and they shall not escape. Wherefore the vncertaine suddaines of the worlds end is effectually to dispell desidiuousnes, and to stirre vs vp to watchfulness, to lide as if the present day were the last, and to make our booke even, as if out of hand God would kepe his Audie among vs and take a streight account of vs.

*Omnem crede diem tibi diluxisse supremum.*

Thinke euery day the last: that heere abode thou hast.

A Poet spake it and every Christian may well repeat it. If thou were called to a table furnished with fiftie or thre score platters

platters of good meate, sauing onely that deadly poison is in one of those chargers, and thou art to see so much before, but art not certified in which of them it is: Doubtlesse in the tender regarde which thou hast of the life, thou wouldest mistrust euery dish, and forbear all together, least in that which thou tastest thou shouldest be taken: It is thus with thee, thou hast heere fiftie or thyscore yeares to liue, and in one of those, death shall certainly leaze on thee, and thou knowest not in which of them hee will attach thee: wherefore doubt euery one I aduise thee, and looke circumspectly about thee. Seeing our pater patria, and ~~notis~~ *notis* ~~reus~~ *reus* are in heauen, we are Pilgrims and Trauellers vpon earth, as al our fathers were: and we haue a iourney to goe namely to Ierusalem, a Citie, whose builder and workman is God, and a swift Horse we haue to carrie vs thether, let vs gird vpon our reynes, put our handols about our feet and prepare for the voyage. What man knowing that hee is to liue in England will purchase and build in Spaine? But such fooles are wee, looking to liue in heauen, wee consume our selues with care how to liue heere in earth. I doe not impertinently degresse from the matter, in putting two endes together of the world, and mans life. For the same consideration is to be had of them both; there being such a kinde Sympathe and affinite betweene them. For death in Scripture is called the way of all flesh, and the common inevitable condition of death is imposed vpon all. But there is nothing more certaine then the vncertainie thereof as daily p<sup>r</sup>oofe teacheth. Iob his Sonnes and Daughters, when they were feasting in their elder Brothers house, little thought that death was to nie them in a whiel-wind, which thyswe the foure corners of the house ouer them. When Elah was drinking in his Stewards house in his capable Goblets euery vnto drunkenness, he did not imagine there to be done to death by Zimri. Did Babilon, who bare the title of the Ladie of the kingdomes, and was called Tender and Delicate, who presumed of herselfe that shee was like Mount Syon, not to be remooued, and therefore said, I shall bee a Ladie for ever: I am, and none else: I shal not sit as a Widdow, neither shall knowe the losse of Children: Did she (I say) that thus swelled with pride, dreame that this sentence shoul so soons haue beene reade ouer her Thine end is come: wherefore to  
such

Isa. 23. 14.

Iob 1. 19.

1 King. 16. 10.

Esa. 47. 1. 5.  
7. 8.

Ierem. 51. 13.



such as say in Iſaiah: Come I wil bring wine, & we will fill our  
 felues with ſtrong drinke & to morrowe ſhall bee as this day,  
 and much more, which is but the merrie madneſſe of one houre.  
 Iames remooneth this muſter from their eies that blindeth them,  
 and loſteth them ſee the nice and tickle eſtate wherein they ſtand  
 thus cenſuring their ſollie: Go to now ye that ſay, To day, or to  
 morrow we will goe into ſuch a Citie, and continue there a  
 yeare, and buy and ſell, and get gaine, and yet cannot tell what  
 ſhall be to morrow. For what is your life? It is euen a vapour  
 that appeareth for a little time, and afterward vaniſheth away.  
 No glaſſe or pitcher of earth is more bricke then the body of man,  
 as being nothing elſe but a houſe of clay, whole foundation is the  
 duſt. For a noyſome ſauour, an infected ayre, a day little more  
 then ordinarily hotter, ſome what a larger ſupper, exceſſiue either  
 ſorrow or pleaſure, is as it were a blowe of a hammer that knocketh  
 the ſides of this fragile beſſell together. A little labour cracketh  
 ſome, a little loſſe other ſome, unkindneſſe is ſome mans  
 coſtlyue, and his pleaſant wine is his ruine. This man complaineth  
 of head-ache with the Sunamites ſonne: that man hath con-  
 uulſion in his bowels with Antiochus. A third man crieth out  
 of the goute in his legges with Aſa. Some periſh through pen-  
 urie, as the ſonnes of Ieruſalem: and other ſome are ſlaine, ſur-  
 fed through ſatiſſie, as the Sodomites: many are diſpatched by  
 violent death many kinds of wayes; ſome in their cradle, as the  
 Babes of Bethlechem: ſome in their Parlar as Eglon: ſome in  
 the field as Saul: ſome in their bed, as Iſboſheth: ſome betwene  
 the Doorch and the Altar, as Zenacharib: ſome at the very hoznes  
 of the Altar, as Duke Iob: ſome by water, as Pharaoh and his  
 Princes of Egypt: ſome by fire from heauen, as the Coronels  
 with their ſitties: ſome by fire from the earth, as Zimri: ſome by  
 rupture and opening of the earth, as Dathā and his complices:  
 ſome by winde, as Iobs ſonnes and daughters: ſome by dogges  
 as Iſabel: ſome by wormes, as Herod: ſome by Lions as the  
 diſobedient man of God: ſome by Beares as the graceleſſe chil-  
 dren that mocked the Prophet: ſome by the Gallowes as Ha-  
 man: ſome by a Gnat, as Pope Adrian the fourth: ſome by  
 a haire in their milke as a certaine Roman Fabius the ſenat-  
 or: ſome by the ſtone of a Raiſen as Anacreon: wee come into

Iſai. 56. 12.

Iam. 4. 13. 14

15.

1. Cor. 4. 19

Act. 18. 21.

2. King 4. 8.

Mace 5. 9. &amp;c.

1. Kin. 15. 23.

2. Chr. 16. 12.

Lam. 2. 11. 12

Ezec. 16. 49.

Math. 2. 16.

Iudg. 3. 12.

1. Sam. 3. 1. 4.

2. Sam. 4. 5. 6.

1. King. 2. 29.

&amp;c.

Exod. 14. 27.

2. King. 1. 10.

2. Kin. 16. 18.

Num. 16. 31.

32.

Iob 1. 19.

2. King. 9. 33.

Act. 12. 23.

1. Kin. 13. 24.

2. King. 2. 24.

Eſter. 7. 6.



the world one way: but we go out of it by a thousand. We marvel not that a clock is sone out of kelter, because it consisteth of so many tender peeces: our bodies standing of so many weak iunctures, why should we admire the sone decay of it? Death knocketh vs on the head like a hammer: goeth through the loynes of vs like a sword: entangleth euerie one of vs like a snare, as a prison keepeth vs forth-comming: as a sea, ingendzeth vs all: and it is the tribute money that we must all disburse to nature. Therefore as watchmen are set to those places where they feare the enemy will come, though his coming be vncertaine: so because our enemy death will beset our bodies and soules, and his coming is daily to be feared and looked for, let vs set good ward and watch about them both, that we may be appointed for him when he cometh, that wee may not be affraide when hee meets him in the gate.

## The fourth Chapter.

Shewing the signes of the worlds end.

Amos 3. 7.

Gene. 6. 3. 18.

&amp; cha. 7. 1. 20

Gen. 19. 7. 9.

2. Pet. 2. 7. 8. 9

Exod. 5. 1.

&amp; 6. 10 &amp; 7.

10. &amp; 8. 6. 13.

17. 21. &amp; 9. 3.

10. 13. &amp; 10.

7. 13. 22.



The saying of the Prophet Amos, is verie memorable in these wordes: Surely the Lorde God will doe nothing, but hee reuealeth his secrets vnto his seruants the Prophets. Wee brought the flood vppon the first worlde, but they were tolde of it a hundred yeares before by Noah. Sodome and Gommorrha, and the neighbour Cities were burnt to Ashes, but this indgement was formerly denounced by Loth. We brought his vengeance and fierce wrath vppon Pharaoh, but hee had saire warning thereof by Moses aforehand. Thus God threatneth the worlds end, but he giueth vs signes, which are the Preachers and sojeruicers of the end. What God doth this, inuincible argument that hee loneth vs, and that he is loath to vndoe vs. For wished he our destruction, hee would not present it with so wholesome admonition. For the Huntsman that seeketh the death of the Hare, threatneth not the Hare, but warily watcheth him, the better to set vpon him: but God threatning vs before, it is a signe hee would haue vs take heed of that which followeth.

followeth. The Gentile had an eye to this, who tooke con-  
 jectures of consequent calamities, by some precedent accidents;  
 according to that which the Poet sayth:

*Sape malum hoc nobis, si mens non laevafuisset,  
 De Cælo tactat memini prædicere quercus.*

This euill to vs if that our minds had not been fondly bent,  
 Thunder frō heauen vpon our Oaks did threaten such euēt.

What we should be grounde d in the certaintie of the worlds  
 end, though we know not the certaintie of the time, these signes  
 and markes are giuen vs. The signes prefixed, partly are such as  
 are knowne vnto vs, and familiar to our senses: and partly they  
 are such as exceede natures course, and are verie strange and fear-  
 full to ronkeer of. But they all serue to set forth the corruption  
 and consumption of the worlds bodie, as Ulcers, diseases, di-  
 stort, and luxate members foreshewe the dissolution of the na-  
 turall bodie. This is no strange and vncomon case (as wee  
 haue sayde before) but it is Gods woont so to doe. Wee made  
 peace with Noah, but the Raine-bowe which hee placed in  
 the Heauen, was the consignement of this Charter and in-  
 dentment. Ezechias receiueth promise of ensuing health,  
 and of longer life: And the recesses of the Sunne and shadowe,  
 certaine degrees blindeth and confirmeth it. In this sort by signes  
 are wee assured that the world shall be dissolued.

Gen. 9. 14.  
 Eccl. 43. 11.  
 12.

2. King. 10. 8.  
 11.  
 Isai. 38. 5. 3.  
 2. Chr. 32. 14.

The signes expressly nominated in the holie Scriptures, are  
 by Matthew, Marke, Luke, diligently set forth, and put toge-  
 ther thus: 1 The first is corruption of doctrine, and seduction by  
 impostors and deceyvable teachers, noted by the pen-men of  
 the Gospels in these wordes: Manie shall come in my name,  
 saying, I am Christ, and shall deceiue manie. 2 The second  
 is warres, and rumors of warres, in these wordes: Ye shal heare  
 of wars, and rumors of warres. 3 Motions, commotions, & sub-  
 uersions of Empires, and dominations thus, deliuered: Nation  
 shal rise against nation, & realme against realme. 4 Pestilence,  
 5 Famine, 6 Earthquake, in the ende of the seauenth verse,  
 of the 24. Chapter of Saint Mathews Gospel, huddled together.

Math. 24. 29,  
 Mark. 13. 10.  
 Luk. 21. 8. 9.  
 27.

Math. 24. 5.  
 Colos. 2. 18.  
 Math. 24. 6.

Math. 24. 7.

- 7 The persecution of the Church by the false Brethren, the  
Math. 24. 9. hosthols of the church in these  
John. 15. 20. wordes nott in d. The shall they deli-  
2. 16. 2. uer you vp to be afflicted, and shall kil you, and ye shall be ha-  
Math. 10. 17. ted of all nations for my names sake. 8. Defections in the  
church and in the perturbations and dissensions betwene  
Math. 24. 10. bzed and allies in these wordes opened: And then shall manye  
be offended, and shall betray one another, and shall hate one  
another. And that an insolent neighbour-hood, and worst  
shall doe this, Marke forrethet. The Brother shall deliuer the  
Mark. 13. 12. Brother to death, and the father the Sonne, and the Children  
shall rise against their Parents, and shall cause them to die.  
9. Generalitie, of iniquitie and detection of charitie, are tokens of  
a consumption in the wordes booke, in the same Cat log of re-  
Math. 24. 11. bearded malignities put downe. And because iniquitie shall be  
increased, the loue of many shall be colde. 10. The collection  
of the church throughout the Gentils & nations and the disper-  
Math. 24. 14. sion of the Gospell among all landes, to the endes of the world, is  
another presagement of the worlds end. And this Gospel of the  
kingdom shall be preached throughout the whole world, for a  
witness to all nations, and then shall the end come. 11. The  
abomination of desolation, setting vp a Monarchie in the  
holie place, with the rest witnesseth the worlds desolation.  
Math. 24. 15. When yee shall see the abhominacion of desolation, speke of  
Mark. 13. 14. by Daniel the Prophet standing in the holy place. &c. 12. The  
Dan. 9. 27. comming in of deceivable and damnable spirit, false Christs  
and false Prophets is an other essentiall marke of this matter:  
Math. 24. 24. For there shall arise false Christs and false Prophets, and shall  
Luke 17. 23. shew great signes and wonders, so that if it were possible, they  
2. Thes. 2. 3. should deceiue the verie elect. 13. Prodigious, Aspects in the  
heauen strange Ecclypses of Sunne and Moone, palpable and  
more then Egyptian darknesse, a fearefull fall of the Starres, &  
shaking in all the powers of heauen do prophesie this point: The  
Mat. 24. 29. Sunne shall bee darkned, and the Moone shall not giue her  
Dan. 7. 13. light, and the Starres shall fall from Heauen, and the powers  
Apocal. 17. of heauen shall be shaken. Descend from the ayre to the earth,  
Ioc. 2. 31. which giueth vs no lesse fearefull tokens hercof, as troubles and  
perplexities among the nations, roarings in the sea and all deeps,  
palpitacions throbings, and thrawings in all hearts, in expec-

fion of so terrible destruction. Vpō the earth trouble among the nations with perplexitie: the Sea, and the waters shall roare. Luk. 21. 35.

And mens hearts shall faile them for feare, and for looking after those things which shall come on the world. 14 The signe of the sonne of man in the cloudes shall be set vp as a banner of the approach and end without end. Then shall they see the sonne of man come in a cloud, with power and great glorie. Luk. 21. 27.

15 Laſtly to croſſe by the bundle hercof, a ſupine ſecuritie in the hearts of men, eating, drinking, liuing in daliance (as they did in Noahs time, whom the flood found ſo occupied and deſtroyed) ſhall poſſeſſe the world, and ſhall betoken the end of the world. As it was in the daies of Noah, ſo ſhall it be in the daies of the ſonne of man: they ate, they dranke; they married wiues, and gaue in marriage vnto the day that Noe went into the arke, and the flood came and deſtroyed them all. 16 To the former, put varietye or nullitie of faith. But when the ſonne of man cometh, Luk. 19. 26.  
Gen. 7. 5.  
Matt. 24. 38.  
1. Pet. 3. 10.

ſhall he find faith on the earth? Theſe ſignes are of two kinds, 1 Some goe befoze the Iudgement. 2 Some goe hand in hand with it. Of the firſt ranke are theſe. 1 Adulteration of pure doctrine by falſe and deuiſh doctozs. 2 Warres and proclamations of warres. 3 Plager. 4 Famine. 5 Earthquake. 6 Catholicke and general corruption in maners. 7 Decay of charity. Luk. 18. 8.

8 The progreſſe and free paſſage of the Goſpell. 9 Partirdome of good men. 10 Publicke ſcandale. 11 Setled and ſtiſſe-necked ſecuritie. 12 Terroz and horroz among men. 13 Cloſuration Ma. 24. 24. 11  
Matt. 24. 6. 7.

and exandation of waters. Secondly, The ſignes that keepe company with the Iudgement, are 1. The obſcuration of the ſunne. 7.  
12.  
14. 9. 10.

2 The Eclipse and deſect of the Moone. 3 The downefall of ſtarrs. 4 The luxate and palſey ſhaking diſpoſition of heauenly powers. 5 The ſigne of the ſonne of man. 6 The direfull Matt. 24. 29.

exultation and lamentation of the wicked. If wee ſhall curioſitie runne over the ſix claſſey, we ſhall find al of them already in eſſe, 30.  
30. &c.

really acoſe upliſhed. 1 The firſt, adulteration of doctrine, hath bene long to riſe. Iosephus ſpeaketh of tablements of ſuch, who led the people into the wilderness and mount of Olives: and bare them in hand that they were their Saviours: among others he nameth the Egyptian named by Luke in the Daes of the Apoſtles. This miſchiet like a Gangrene hath late diſperſed it ſelfe: Mar. 13. 21.  
Antiq. lib. 20.  
cap. 11. 12. 14  
Act. 21. 38. &  
Chap. 5. 36.



- For all the East-churches God after Mahomet, and the Pope hath established the kingdome of Antichrist very strongly in the Westerne parts. 2. Warres and rumors of warres haue alreadie bene many and great. In Iurie there were successiue seditions, which partly were raised by these false teachers, and partly by tyrannous presidents were kindled. Wars after the death of Nero waxed very hot, the Romaines being at civil wars among themselves, every one catching his fellow by the head, & thrusting his sword in his fellows side while there was claime made to the crowne by Galba, Otto, Vitellius, & Vespasian, in whose second yere Titus took the citie which together with the temple he quite consumed with fire. 3. Plagues. 4. Famine, are indiuided companions of warres, or seruants that waite at the hailes of the Plagues, were long before threatened them for sinne: as where
- Leuit. 26. 16. Moses saith: I will appoint ouer you a consumption and the  
Lament. 2. 17. burning ague to consume the eyes & to make the heart heauie.  
Mal. 2. 2. The Lord shall make the pestilence to cleaue vnto thee, vntil  
Deut. 28. 21. hee hath consumed thee from the land. The heauie stroke of  
Gods hand herein haue diuers parts of this our land of late yeres  
greuously felt. Concerning famine, it was so fierce and searefull  
in Heirusalem as many died of it, of which Iosephus writeth.  
Of a famine that came vpon them the scripture speaketh. And  
there stood vp one of them named Agabus, and signified by  
the spirit, that there should be a great famine throughout all  
the world, which also came to passe vnder Claudius Cesar. 5. It  
is enough that Earthquakes are foretold though there be no further  
involment either of the place or of the time: yet Iosephus maketh  
relation of some things agreeing with this prediction. For a yere  
before the siege, there was a starre ouer the Citie seene like  
vnto a sword: at nine in the night, a light greater than the day-  
light shined in the Temple, which continued halfe an houre. In  
the ayre were seene armed soldiors skirmishing together, and a  
voice in the Temple was heard. Let vs depart hence: But we  
haue not wander so farre for proofe of such prodigies. The Earth-  
quake that hapned in the yere 1580. on the first of April, that shak-  
ked not only the scenicall Theatre, but the great stage and Theatre  
of the whole land verifieth Christs prediction. 6. A Catho-  
lique corruption in maners and conuersation, being another  
marke



marke of knowledge of the worlds consumption, hath bene long and is still really, and substantially in action. And because iniquitie shall be increased, the loue of many shall be cold. This prophery took place in Christs time, whē he came among his own, but his owne knewe him not. When Iudas betraied him, Peter forswore him, & al his other followers perfidiously did forsake him. And is the conditiō of these times better? no truly, but far worse, and are come to all extremitie, iniquitie hauing set vp a Spornachie among vs, and byrnen out all pietie. The word of God soundeth in our eares summoning vs to repentance, that we may be rebozne, and be made new creatures. But the more serious the holy ghost is with vs, the more slacke we are to heede his suggestions, and more forward to apprehend all vnlawfull motions, confronting the verie heauens, and offering the combats vnto God himselfe. So it is therefore, that being wholly dedicated and giuen vp to our sojide gaine, we neglect al those things that make against it: we sēde vpon hatred and malice without cause: wee conceiue filthy lustes and anger implacable, and those that seeme to be of the best sect, are set vpon: drunkennes, glottonie, carnality: which bulleth the mind, enfeble the body, disable the whole man, and turneth him into an other nature of a man, making him a beast. Due obedience to parents is not giuen, faithfulness betwæne man and wife is not kept, the reciprocall dutie that is betwæne the Master and the Seruant is neglected, and the loue of both sides that is to passe currantly betwæne the magistrates and their vnderlings languisheth. 7 But the senenth signe of this sicke and dying world to the former, that is to say, defecation of charitie. The loue of many shall waxe cold, and there is nothing wanting that may helpe to fulfill the measure of iniquitie, wee swarne not from the right, if we proportion out the corruption of these present times with the corruption of the times in the time of the flood: as the Poet Graphically, and at the ful bath set them forth.

*Viniur ex rapto, nec hospes ab hospite iuuus,  
Nec socer a genero, fratrum quoq; gratia rara est.  
Imm nec exiit vir coniugio, illa mariti,  
Lurida terribiles miscent aconia nonerces,  
Filius ante diem patrios inquit in annos.*

John. 1. 11.  
Mark. 14. 43.  
Luk. 22. 47.

John. 18. 25.

Luk. 22. 55. 58.  
Mat. 25. 69. 71

Math. 24. 22.

Ouid Metamorph. Lib. 1.  
Fab. 4.

*Victa iacet pietas, & virgo cade madentes,  
Ultima caelestium terras Astrea reliquit.*

Men line by spoile, the hoast is not of guest from danger free,  
The father in law from son in law, brothers seldome agree:  
The wife is oft the husbands bane, the husband of the wife:  
The son doth looke before the time, the terme of fathers life.  
The stepmother likewise strong poison doth prepare,  
All pietie is vp to heauen in earth it is but rare.

Entable to this saying of the Poet is this of the Apostle. Toward the latter daies shall come perilous times, wherein men shall be louers of themselues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, vnholie, and without naturall affection, truce breakers, false accusers, intemperate, fierce, dispisers of them which are good, traitors, headie, high minded, louers of pleasures more then louers of God &c. All which large discourse and perticuler reckning, may be concluded in this totall and generall summe in the sentence of our Saviour, When he cometh he shall scarce find faith vpon the earth. If this be not as clere as the Sunne, let any man goe with cresset & torch light from the center to the circumference, & find me out a man, in whom some of these properties is not proper, that walketh euently both with God & man without any imputation of reproose, to disprove and checke this assertion. 8 The eight token of the end of the world which is the preaching of the Gospell through the whole world, according to that which Christ sayth: This Gospel of the Kingdome must be preached through the whole world for a witness to all nations, and then shall the end come. These wordes of our Saviour being rightly vnderstood, hath had his vertue and effect. For when persecution began to bee in Hierusalem, and the Disciples were driven from thence, they went preaching throughout all Iudea, and went from thence into Samaria, and illuminated that place with the light of the Gospell, where Philip converted Queene Candaces Chamberlaine the Ethiopian, by whose meanes, no doubt, the knowledge of the truth was scattered among the Ethiopians. Also while the Disciples were at a stand, amazed within themselves, doubtful what to doe, whether they might beare the

wordes

2. Tim 3. 1.

1. Tim. 4. 1.

Iude 18.

1. Pet 3. 3.

Luk 18. 8.

Matt. 24. 14.

Mark. 13. 10.

Act 8. 3. 4.

9. 19.

worde vnto the Gentiles: this their stobie was broken vp, Peter  
 being aduised by heauēly Oracle, to toyne himself to the Centuri-  
 on Cornelius a Gentile the rest of the Apostles coasting to Phari-  
 nicia, & Cyprus, & so spreading the Gospel ouer sea and land. But  
 Paul did sweate most of all other at this worke, who filled all the  
 parts from Hierusalem, with the Countreies round about vnto  
 Illyricum in the preaching of the word. And being in fetters, he  
 wrote Euāgelical letters from h̄ Jaille to the Colossians, congra-  
 tulating with the large progresse of the Gospel through the  
 world. The Gospel is come vnto you, euen as it is vnto all  
 the world, and is fruitfull, as it is also among you. **Now these**  
**wordes of our Sautour:** The Gospel must bee preached vnto  
 all Nations, are to be vnder stood of the greatest part of the Na-  
 tions. The greater part haue already had the preaching therof,  
 of which Paul saith: God is manifested in the flesh, iustified in  
 the spirit, scene of Angels, preached vnto the Gentiles, beleue-  
 ed on in the world. **Now** whereas some giue a checke to this  
 doctrine, inasmuch as the Antipodes, and such as are cast into  
 the out-thrifts of the world, haue neuer heard so much as an inck-  
 ling of the worde, that is a stale cast, and it is a knot as easie as  
 may be to be vndone. For the wordes of Christ meane not eue-  
 rie Canton, tract, and stroke of the world, neyther haue they an  
 ere to any set time when the Gospel shall be thus strewd about:  
 but the meaning is this, The Gospel which in respect of raging  
 persecutions, they thought should haue bene banished out of Iu-  
 dea, the naturall home thereof, shall disperse it selfe to the vtmost  
 partes of the world before this generall desolation, according to  
 the saying of the Psalmograph: His sound is gone into all landes,  
 and his wordes vnto the ende of the worlde. **Which**  
 wordes are also taken vp for Text by Saint Paul. Therefore  
 that he speaketh of all the worlde, is to be applied to the Iewes  
 and Gentiles, to whom the Gospel is to be published: For into  
 these two sortes of people the whole worlde is diuided. 9 The  
 ninth euidence of the worlds ende, which is the massacre and  
 martyrdome of the saints, is as euidently as any come to passe.  
 For haue not Princes wordes from age to age bene ouer-dron-  
 ken with the blood of the goodly? Isai was killed with a Saw: Ie-  
 remie with stones; Amos with a sinne; Daniel was exposed

Acts. 10. 1. 7.  
 11. 17. 41.  
 Actes. 12. 24.  
 Act. 13. 1. 13.  
 14. 42.  
 Act. 11. 4. 21.  
 21.  
 Act. 14. 6. 13.  
 26.  
 Act. 15. 35. 39.  
 Act. 18. 30. 6.  
 31.  
 Col. 1.  
 Rom. 1. 7. 11.

1. T. m. 3. 16.

Phil. 19. 4.  
 Rom. 10. 18.

Ioh. 15. 20. &  
 16. 2.  
 Luke. 21. 12.

Dan. 6. 16.

to the Lions; Paul was beheaded; Peter crucified: In the ten  
 persecutions which were three hundred yeares after Christ, what  
 exquisite torments were devised, against good professors? rocks,  
 racks, fires, and what not? In Europe how hath the church  
 bene chased like a Doe, tossed like a Ball, remoned like a Tree  
 by the bloody Beast of Rome now these hundred yeeres by-pass?  
 We cannot find a time, if we make a scrutinie of times, either  
 when the church was in her infancie, or when it was growne up  
 to more yeeres, or in her latter daies wherein the better sort haue  
 not bene put to the worst and haue bene heauily handled. For  
 Christ the object of their profession is as Simeon prophesied, a  
 signe of contradiction, which the Apostles for Christs sake ex-  
 perience off. For when as those that heard them were astonished  
 at them, speaking in severall languages the wonderful workes of  
 God; some immediatly shot the through with the arrowes of their  
 bitter wordes, saying They are all full of new wine. By and  
 by after when Peter and Iohn in the name of Christ made the  
 Cripple a sound Creature, the multitude greivd at this new  
 miracle, and committed the Preachers to prison, and afterwards  
 drew a grievous embitement against them, and not without great  
 threats discharged them which should come upon them, when  
 they should adventure to preach againe among them. Not long  
 after, the number of the faithfull increasing, the high Bishop with  
 his swarthe of Saduces, who then dominated and ruled the roste  
 at Hierusalem, got the Apostles into their clutches, & layd them  
 by the heeles. And albeit God sent an Angell to bate them, yet  
 the second time they had them by the backes, and made no bones  
 to haue a set Sessions against them, wherein they gaue them the  
 whip, and suspended them of their ministrie. But they for al that  
 forsooke not their profession, but stood to their tackling, they  
 catcht Stephen, and call a counsell against him, and suborne false  
 witnesses, and doe him to death. After which acte followed an  
 vniuersall persecution. wherein Saul bestirred his stumps in  
 persecuting the second David, as if he had bene begotten of that  
 Saul that persecuted the first David.

At the last came in Herod Agrippa to play his parte. who ad-  
 ded it to the purpose, falling vpon the Church and making havoc

Lukk. 1. 34.

1. Pet. 2. 8.

Act. 2. 11. 13

Act. 3. 7.

Act. 4. 1. 2. 3.

5. 7. 18. 21.

Act. 5. 17. 29.

40.

Acts. 5. 18. 19

29. 40.

Acts. 6. 8.

Acts 7. 57. 58

Act. 12. 6.

Act. 12. 1. 2. 4.



of it, killing Iohn the Brother of Iames with the sword, without order of lawe, his cause being neuer heard. to carrie fauour with the Iewes: and for this cause shut vp Peter in prison, and sent out his writte for his execution. Finallye the more the Church increased, persecutions increased: for thre hundred yeres after the Apostles times exceeding the persecuting times of the Apostles. Whereof there were tenne which the Roman Emperors stirred vp. Nero was the Author of the first, who for his fact of setting Rome on fire having set the hearts of his Subiects on fire against him to quench the e coales, and to winde into their good wills againe, charged the Christians with the fact, and as though they had bene guiltie, attached and executed a mightie number of them, and exceedingly tormented them, covering them with beastes hides and casting them to Dogges to be torne in peeces, or fastning them to Crosse, did light them like to Torchetes to giue them light in the night, as Tacitus doth reporte, who otherwise was a monstrous enemy to Christ, vnder which persecution died Paul and Peter valiantly and carried away the crowne. The second was caused by Domitian in the yeare of Grace 86. in the which the Apostle Iohn was put into aonne of Gessell of hot boyling oyle, which could not harme him, and so was afterwards confined and banished into Pathmos. The third persecution is giuen to Tracian, in which Ignatius suffered in the yere of Christ, one hundredeth and tenne, being worried & deuoured of wilde beastes. The fourth was moued by Antonius the Philosopher, in which were martired Policarpus, Iustinus, and many more in the yere of Saluation, 170. The fift moste mercilesse misereant against the Church was Seuerus, who among others did to death Leonides the father of Origen in the yeare after Christ 204. Maximus was the sixt. The seauenth was Dreius vnder whome Saint Lawrence was tortured, being rolled vpon a Gridiron in the yere 252. The eight was stirred by Lyanus, who with the blood of those two worthies Cornelius and Symon, seeded and watered the Church of God. Aurelian was chiefe actor in the ninth. In the tenth Dioclesian and Maximianus had three handes fall: who meeting at Nicomedia confuted together for the bitter rooting out the name of Christians. Whereupon by power of their proclamations sent out into all quarters of their domination, there

Act. 14. 6. 19.  
Actes. 16. 19.  
22. 23. 24. 33.  
25.

The 10. persecutions.

1

Cornel. Tacit.

2

Tertull de pra-  
script. haer.

3

4

5

6

7

8

9

10.



Acts and Mo-  
numents of  
the Church by  
Maister Fox.

there was such a mightie massacre made euerie where, as it is in register, that in one month, seauenteene thousand of them were put to the sword. This tempest continued for thirteene yeares. Neether haue the times beene milder vnder Antichrist, as examples enough shew, which maister Foxe in his booke of monuments shew you with, to which I doe send you, hauing bene profitable enough in this point, but I hope not vnprofitable.

The tenth signe of this downefalling world, is publike offence, and scandale that shal arise. And then shall many be offended. Of this scandale and offence there are two sortes.

1. For first such as starte aside from the Gospell, take a scandale and offence at the corruption of mens manners. 2. Secondly by their Apostacy and defection they harden the obstinate, overthrowe the weake, weaken the the strong, moouing great offension in their mindes. The latter is the worst, and badde is the best of them. This prediction could not otherwise be but fulfilled, for many doe nothing else but seeke their priuate gaine vnder pretext and shew of Goodnesse, and this is such a naturall and common disease, as the Apostles themselves were not cleere of it, as their ambitions, contentions about the Dylmacie, and the right hand and left hand in the kingdome doe witness. How should it then be shifted, but that grudge and offence must growe in the mindes of men when they see those great Candles whome Christ called the light of the world were dimme and loose their light, wher they had a taste how the salt of the earth had lost his saviour, when they perceived how his heavenly heraudes, the preachers of his word, were poore, despised, afflicted, determined to death, and made the spectacle in the Theater of this world, for men and Angels to wonder at?

Math. 18. 1.

Math. 20. 20

Marke. 10. 35.

Luc. 22. 24.

25. 26.

Math. 5. 13. 14

15.

Mark. 9. 50.

Luke. 14. 34.

1. Cor. 4. 8. 9.

3. 10. 13.

Luc. 2.

11. 8. 14.

Romans 9. 32

1. Pet. 2. 8.

1. Cor. 1. 23.

At this day many are offended when they see and heare, how men of good note, and chiefe place, sometimes wedded to their superstitious vanities, haue turned their copies, and haue subscribed to the hereticke and are disgraced, and displaced for it. Per whome should not such thinges offend that are Christians, when as Christ was soe tolde by Simon that he should be a stone of offence for many to stumble at, which Paul witnesseth saying: But we preach Christ crucified: vnto the Iewes even a stumbling block, and vnto the Grecians foolishnesse. And it is well

well knowe what Christ himselfe saith to the point: Blessed is he that shall not be offended in me. Paul giveth instance of such of the Church as tooke offence and departed from the Church, as of Hymeneus and Alexander, who made shipwrecke of faith & conscience altogether. Else where he sheweth how riches haue beene a stumbling stone to many, which hath misled them from a former good profession, and intangled them with many molestacions. <sup>11</sup> The eleuenth signe of the end of the world, is a seate and resolute securitie, which neither iudgements from heauen, nor preaching in earth can dispel out of the hearts of men. Of which Christ saith: As it was in the dayes of Noah, so shall it be in the dayes of the sonne of man, They eate, they dranke, they married wiues, and gaue in marriage, vnto the day that Noah went into the Arke, and the flood came & destroyed the all, &c. This signe these times, as those times haue sene. Gods word is freely preached, and neuer any age had so many learned preachers, and it is wonderfull how many corrupted in their consciences, doe confesse that that which they preach is the truth: yet we may send them to the iudgement with this superscription on their foreheades. *Noluerunt incantari*, They would not be charmed: We haue piped vnto them, and they haue not daunced: we haue mourned vnto them, and they haue not lamented: we haue stretched out our handes all the day long vnto a wicked and gain-saying people. *Men walke after the flesh, and fleshly desires:* and too many there be, who make the Gospel, and the profession of holiness, the shrowde and mantle to couer their licentiousnesse. Epicurous govmandering is rife euery where: *Dyonisnesse* is without example, we are cast into as sounde a sleepe of sin, as Adam was when hee lost a rib: as Sifera was when he was slaine in his tent: as Isboseth was when he was slaine in his bed: and as Eutichus was when he fel from the third loft. It is with the state of sinne, as it was with Dyonisius, who though he had bodkins thrust into his belly, so as the fat & greafe issued out, yet he had no feeling of it: so pierce we and wound sinne as much as we will, and it will not feele an itch for it. *Bene punitur si compungens*, saith Bernard: It were good thou hadst that punction, that would bring thee to compunction. <sup>12</sup> The twelfth soze-runner of the worlds confusion, is the terror & desperation

Math. 11. 6.

1 Tim. 18. 1

19. 20.

1. Tim. 6. 9.

10.

Ihon. 1. 21.

Luke. 17. 26

27. 28. 29. 30

Gen 7. 1.

1. Pet. 3. 20.

Math. 11. 16.

17.

20. 21. 23.

Luke 7. 31. 32

Ihu 6. 2.

Iere. 7. 21. 22.

23.

Ezec. 16. 49.

40. &amp;c.

Gen. 2. 21. 22.

Iudg. 4. 17. 21.

2. Sam. 4. 6. 1

Act 20. 9.

Luk. 21. 26.  
Mat. 24. 29.  
Mark. 13. 24.

Mat. 24. 11.  
1. Tim. 4. 1. 2.  
3.  
2. Pet. 3. 3.

Matth. 25. 32.  
33.  
Luk. 13. 24.  
27.

Luke 21. 25.  
Mat. 24. 29.  
Mark. 13. 24.

Rom. 11. 25.  
26. 28. 31.  
11. 59. 20.  
& 27. 9.

tion that shall possesse men noted by Luke in these wordes: Mens hearts shall faile them for feare, and for looking after those things which shall come on the worlde: which hitherto hath beene as effectuell as the former. For garbales at home, and warres abroad, strange and dreadfull death, the soze-runner naturall of a great death, extreme plagues, newe diseases neuer heard of before, haue stricken vs like the arrowe that flyeth by noone day with terror and trouble among. And as these outward terrores haue come vpon vs, so inward furies miserably bering the inward conscience, haue taken such hold of some, as they could neuer be reuoced: as men irous and pobbigious opinions in matters of faith, heriticall prauius, vnspokeable Schismes and sects, not onely turneyng the minde with vnrestle cogitations, but plunging it into the bottomlesse pit of desperation. But this is but a light visitation and conuulsion in respect of that lamentable & vnspokeable concussion and conuulsion of soule and bodie, which shall be the scorpion to whippe them at the niche and eyegate of the dreffull day of doome. The woman that is with childe hath often manie aylements and complainings: as of head-ache, and sicknesse of stomacke, but all these are little and light, scabbinges as it were, if wee compare them to the sorowes which she shall haue at the time of hir travaille. When she pierceth the cloudes with her cries, and the thagginges and throwinges of her soule doe ascende vpon vnto heauen: So the troubles of these times are but trifles, to those that shall befall vs in the extremitie of that time. 13 The thirteenth Preludium, and foretelling of the worlds end, is the raging and roaring of mightie waters: The Sea and the Waters shall roare, which also hath had his inchoation, though not his perfection, as manie vnseasonable by past yeares doe witnesse, which haue brought forth manie untimely terrible tempests and mightie inundations. To these forespoken signes we must needed adioyne these other two, so pregnant and notable. 1 The vocation of the Jewes. 2 The Reuelation of Antichrist. The first is thus pointed at by the Apostle in these wordes, I would not that yee should be ignorant of this secret, that partly obstinacy is come to Israel, vntill the fulnesse of the Gentiles be come in. The

sense

sense whereof is this, That the Jewes shall not alwaies abide in blindness, but that after the number of the Gentiles be collected, which is a great and full number, signified by these his wordes: The fulnesse of the Gentiles: they shall come in heapes, and give their names to Christ, and bee entred into the church, & submit themselves to the obedience of faith, by which they shall be saved. Of these specialities, 1 Of the time when this calling shall be, 2 Of the manner how it shall be: 3 Of the number of them that shall obtaine this grace, we can say nothing, because the Scriptures haue not acquainted vs with such cases, who otherwise like a faithfull Scholemaster hath taught vs all things needfull to saluation. That the Jewes shall returne to Christ, when the fulnesse of the Gentiles shall be made vp, the fathers doe agree vpon. Chrysostome discourses of the fruitlesse figge-tree, blasted by the breath of Christs malediction, saith thus: If Christ had found any fruit on the figge tree, the fulnesse of the Gentiles had not come in, but because that entred in, all Israel shall be saved in the latter time: Hereunto he inferreth that which is thus recorded by Iohn in his Revelation. Of the Tribe of Iudah were sealed twelue thousand: of the Tribe of Reuben were sealed twelue thousand. Hillarie handling the point how the sonne shall giue vp the kingdome to God the father, and how he must reigne vntill such time as hee hath subuerted his enemies, and put them vnder his foete: by these enemies, he vnderstandeth the Israelites. The like he deliuereth vpon the 58. and 60. Psalmes Genuadius amongst others, saith that God shall aduocate of them all to fauour againe. Such as are of another minde, & cannot be induced to expect such a matter, are the more backward, because they consider that all Israel cannot so be saved but some of them are damned. But I would such should knowe that wee vnderstand not the Apostles prediction in this point, in this wise, as to conceiue that euery mothers childe of them as it were shall be saved.

For as there was an incorrigible crew of the Gentiles found, with whom no wholesome admonition could take place: but they withstood the authoritie of Princes, interposed for the furtherance of the orthodoxall faith of the Church, and alwaies with all the pertinacitie they could, did

*Chrysost. hom.  
12. in Marc.  
10m 2.*

*Reuel. 7. 3. 4.  
5. 6. 7. 8.*

*Hillar. II.  
de Trinit.*

*Acts 9. 5.*



kicke against Christ: so among the Jewes there shall be some  
 such humorous fellows, as shall expresse the perversesse of their  
 ancestors. Also al Israel is to be taken but for a part of Israel, ac-  
 cording to the vsual phrase of the scripture. For vniuersall propo-  
 sitions in the scriptures, are often contracted, and imple an vni-  
 uersallitie that is definite, as in these places: All flesh shall see the  
 saluation of God. Again, They shall be all taught of God. Also  
 God will that all men shall be saved, which is to be vnderstood  
 (as August. saith) of all that are saved: for they are saved by the  
 will of God. But the greatest matter that they haue to oppose a-  
 gainst this point, is the saying of our Saviour: Do ye thinke that  
 when the sonne of man shall come, he shall find faith in earth?  
 But, say they, If there shall bee such a popular conversion vnto  
 Christ, there remaineth much faith vpon earth, which Christ shall  
 find at his coming. We thus easily dissolve this doubt, and re-  
 concile these repugnant places in appearance. For Antichrist  
 hath turned al religion vp-side downe, in so much as the principles  
 of their faith no more fit the right faith, then the counterfeits  
 that Michell placed vpon the pillow, was like vnto Dauid: so  
 that if it were possible, the elect should be seduced, but being smit  
 through by the sword of the Spirit of Christ: The Jewes may  
 well returne and acknowledge their Messiah, and confirme and  
 establish the seduced Gentiles: wee also answer thus, that af-  
 ter this vniuersall conuersion of the world anew, Apostacie and  
 securitie may soileto, which may quench the fire of the spirit,  
 and so they may bee relapsed afresh into their former filthinesse,  
 which shall bee the cause that God shall abridge, and shorten  
 the worldes age for his elects happines.

There is no absurditie or inconuenience in any of these two  
 answers. I charge not the Reader with one more then the other,  
 but leaue each of them to his choise, it being nothing materiall  
 vnto our saluation, busily to bolt out which is the best of them.  
 2 The seconde of the last two signes of the worldes ende,  
 is the manifestation of Antichrist, of which Paul spea-  
 keth, saying: This day of Christ shall not come before there  
 bee a departure first, and that man of sinne be disclosed, e-  
 uen the sonne of perdition, which is Antichrist. This  
 signe is already giuen, for the Pope is this huge and absolute Anti-

1. Tim. 2. 4.

Luke. 18.

2. The. 2. 3.

1. Sam. 19. 13.

Of the princi-  
 ples of their  
 faith, swar-  
 wing from the  
 truth. See D.  
 Reimoldi 5.  
 conclusion,  
 enlarged. An.  
 1602.

Rómes 7. hills  
 described by  
 Virgil. Georg.  
 2 in fine, by  
 Propertius E-  
 leg. 10. lib. 3 by  
 Varro. lib. 5.  
 2. The. 2. 3.  
 Apoc. 18. 6.  
 Apo. 17. 2. 13



Antichrist, in the iudgement of a Pope. For Gregorie the eight of that name Pope of Rome in the yere of our Lord 602. wil-  
led vs to take this for an infallable marke of Anti-christ, the  
name of vniuersall Bishop, and whosoever shall arrogate that  
title to himselfe, hee concludeth him to be Antichrist. But  
fue yeeres after, Boniface succeeding him, was by Phocas the  
Emperour called Vniuersall Bishop. And euer since euerie  
following Pope continueth the title. By consequence then it  
is manifest that at Rome is the Antichrist: who so listeth fur-  
ther to be satisfied in this point, let him reade the learned booke of  
Doctor Whittakers against Sanders soztie demonstrations in  
this case: and a set homelise of Gualters to this purpose: and a  
late booke of Doctor Downams, and many others that haue la-  
boured in this busines to assoile al questions, and to cleere it of all  
further contradiction.

D. Downam  
his treatise of  
Antichrist,  
published An.  
1603.

By this which hetherto hath bene declared, wee may euident-  
ly perceine if we will not be blind with Balaam with our eyes o-  
pen, and groape with the Sodomites for a wall at noone day:  
that the woordes best daies are spent, and that the distraction  
thereof is at hand. There is no greater signe of a dying man  
then when thou seest him snatch the shretes and blankets of the  
bedde, and foribible draw them to himselfe: but this wee see e-  
uery where in the course of the world, wherein euery one catcheth  
what hee can, drawing others goodes into their handes with cart-  
ropes of couetousnes, wherein they haue their scophantes at  
hand to scath them in their sinne, and their oppressing iniquitie.  
Pharaoh had seruants at hand to magnifie Sarahs beauty, there,  
by to sit themselves to the kings fancie. Another certaine signe of  
a perishing bodie is the coldnesse of the bodie. Wherefore it is said  
of Dauid when he was towards death, that he was so cold as no  
cloathes could heate him: and so for want of heate died. Where-  
fore when euery one beginneth to die, his face, hands, nose, and  
other partes ware cold, vpon sight whereof his Whisitions pro-  
nounceth him to be a dead man. This is the state of the present  
world, wherein charitie is at the coldest, and at the last gaspe, ha-  
ving taken farewell of the world: vertue, veritie pittie, pietie, are  
so little pzactised as they are not spoken of, nay scarce thought of.  
Sermons are seldom heard of vs, and lesse regarded, & the shorrest

Num. 22. 22.  
& 23. &c.  
Gen. 19. 11.

Gen. 12. 15.

1. King. 1. 1.

Of. 1. 1. 2. 6.  
7. 1. 1. 2. 16.  
18.

Math. 24. 29.  
32. 31.  
Mark. 13. 24.  
Luk. 21. 25.  
Ist. 13. 10.  
Ezek. 32. 7.

Mark. 13. 33.  
34. 35.  
Math. 24. 42.

Rom. 8. 19. 20.  
21. 22. 23.

Ind. 5. 23. 24.  
25.

Deutr. 20. 20.

Exod. 21.

are the sweetest unto vs : for our fate are as it were in the stocks till they be ended : wee may take vp the Prophets moane. There is no truth or mercie, or knowledge of God in the land. By swearing, and lying, and killing and stealing, and whoring, they breake out, and blood toucheth blood. These carbuncles and putrifying sores we plainly see to abound in the worlds body, whereby we doe determine the speedy death of that body. But all these signes hitherto specified do come before the iudgment. It remaineth now that we intreat of those that accompany the iudgment. As 1. the obscuration & obscuracion of the Sun. 2. The eclipses & darknes of the moone. 3. The fall of heavenly itars. 4. The continuation of celestial powers. 5. The signe of the Son of man: 6. Of the coming of the son of man in the clouds, we shall intreat more specially in his proper place. I may not curiously pry into these points, & portrap out unto you the gulfie countenance & fearful aspect of y world which it will then carrie. These rather serve as preparatiues to incite vs to watchfulness betime that we may stand at that day: and that wee might consider how dreadfull a thing sinne is, which is the procurer of these dreadfull signes. For were it not for our sinnes these creatures should not trauell in these sorrowes. For what haue they deserved that they should be so punished? But because they took not Gods parte and rose up against vs when we rose against God, this curse shall light upon them, and wee say the sentence of the Anall in the Doce of Deborah upon them, read ouer others in the like case, Curse ye Merroz, Curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie. Because the Moone gave thee light when thou waldest in the works of darkness, it shall be cast into blacknes of darknes at the great day. Because the Sun did warme thee, and did shine vpon thee when thou didest wickedlie, it shall bee rewarded accordingly. God shall fight against them because they would not fight against thee when thou didest fight against God. And they are rightlie serued. For it is but iustice to take vengeance of instruments of sinne, as of sinne it selfe. Wherefore it is enioyned Moses by God, that when the Israelites should besiege & Cite of their enemies, they should lay their woodes and greues waik. And it was a statute in Israell that he that sinned with a beast should

should die with the beast. Now the beast that was to die of the  
trees that were to be destroyed were not in the sinne, but because  
they served the turne of sinne, there was no sauiour to be shewed  
them. In this respect was Saul commanded to slay the cattell  
of the Amalichites which had done no euill, no more then the  
stone walles of Hiericho which Iosua tumbled downe. So  
God brought a iudgement vpon the Serpent, commanding him  
alwaies to goe vpon his belly, not that the Serpent sinned, but  
that hee suffered the Deuill to enter into him, to speake out of him  
which was Adams instigation vnto sinne.

1 Sam. 15. 3. 9.

Iosua 6. 20.

Hebr. 11. 30.

Gen. 3. 14. 15

These signes of terror and horror, serue onely for the extant  
of the tropication of the damned. For when the godly see these  
things, they lift vp their heades, because their Saluation is  
at hande. Therefore shall the wicked that would not stande  
in awe of a God of mercie, be confounded at the signes of a  
God of iudgement. When Absolon could not dye Ioab  
on his side by gentle vse: by setting his barley groundes he made  
him take his part. God hath two stringes to his bowe: if one  
will not serue, another shall: If the cosles of his kinde will  
not conuert vs, the fier of his iurie shall confound vs. When that  
Holofernus had spoiled Nidian and subdued it to himselfe: he  
departed immediately into the parties of Damascus, and there left  
a farewell impression of his power, burning all their coynes & des,  
vine, fruitfull trees round about him, whereupon (as it is said)  
the feare of Holofernus came vpon all the people. So when di-  
struction shall bee dispatched as a whirlwind, and God shall  
burne the Sunne, Moone, Earth, as Holofernus did the country  
of Damascus: what feare then shall affright the hearts of wicked  
people, that hitherto haue solued without feare: Wonderfull  
was the feare of the peop'le of Israel, when they heard the thun-  
der clapper, and sawe that strange lightning and conuulsion  
vpon the publication of the lawe on mount Sinai, in so much as  
they said to Moses, Speake thou to vs and let not God speake  
vnto vs: What shall a sinner saye, when hee shall see these  
signes? If men naturally feare any vnawonted darkenesse of  
Sunne: if they cannot endure any vnaccustomed darknes, such  
as the Egyptians suffered which covered the whole land, & was  
so foggie, and palpable, as for three daies space one man could not  
see

2. Sam. 14. 30.

Judith. 2. 23.

24. 25. 26. 27.

28.

2. Pet. 3. 7. 10.

12. 14.

Exod. 19. 16.

18. 19 &amp;c.

Deut. 4. 11.

Exod. 20. 18.

19. 20. 21.

Exod. 10. 22.

23.

In another or remove out of his place: If they quake at euerie  
 earthquake, If a railing winde goeth to the hart of them, If the  
 roaring of the Sea, any noice at midnight dismayeth them, If the  
 skritchings of Serpents and Dragons cut them to the quicke,  
 what heapes of perturbations shall runne vpon the damned sort,  
 when these things here spoken of shall play their last acte vpon the  
 fierie stage of this world: In the day of Christs passion so; mans  
 saluation, the Sunne laide downe his light, and darkenes ouer-  
 clouded all the face of the earth: much more when the righteous-  
 nes of the sonne of God shall execute iudgement, shall the sunne  
 so; beate to the w himselfe, or to runne his course, but shall hide  
 himselfe in his chamber, that the sinner may tremble at the iudg-  
 ment of Christ, as the Centurion was astonished at these tokens  
 at the suffering of Christ. But as all the elements, and hea-  
 uen and frame of the world shall serue as souldiers to fight  
 vnder his banner so; the discomfiture and confusion of his aduer-  
 saries when he shall come to destroy the world: So haue they  
 from the beginning of the same, fought his battles against sinners.  
 For as the wo'rld was made so; the vse of man, and there  
 is no part thereof but is a liuely image of his goodnesse to those  
 that serue God: so when man setteth his face against God, and  
 despise his commandements, God who is a man of warre, whose  
 name is Ichoua, calleth out these souldiers into the field against  
 him, and they are fierce executioners of his iudgements. Exam-  
 ples euerie where are obtrous vnto vs: and the examples of the  
 Egyptians and Chananites are especially memorabile, against  
 whom all the elements conspired, and put them selues in battell  
 aray against them, while the heavens smote their grounds with  
 hot thunderbolts, and discharged haile hotte of hailestones to the  
 fearefull slaughter both of man and beast: while the ayre mustred  
 swarmes of locusts & caterpillers innumerable, which did eate  
 vp all the grasse in their lande, and deuoured the fruit of their  
 ground: whilest their riuers yelded frogges, which were brought  
 vp to the kings bedds chamber. The Sunne and Moone took  
 part with Iosua at the appointment of God. standing still in Gi-  
 bea, and in the vallie of Aialon, and refusing to stirre an ynch, till  
 Iosua had his iust reuenge of his enemies. I would that our minds  
 were giuen moze to the serious remembrance of these so; passed  
 iudg-

Math. 27. 45.

51. 52. 53.

Mark. 15. 33.

38.

Math. 27. 54.

Marke. 15. 39.

Math. 24. 29.

30.

Mark. 13. 24.

Gen. 1. 26. 29

30.

Psal. 19. 1. 2.

Exod. 7. 19. 20

21.

Exod. 8. 6. 16

24. &amp; 9. 1. 10

23. &amp; 10. 13.

22. &amp; 12. 29.

&amp; 14. 27.

Num. 10. 1. 2

Num. 16. 28.

29. 32. 33. 34.

Psal. 105. 16.

27. 28. 29.

30. 31. 32.

34. 35.

Exod. 7. 20.

Exod. 8. 6.

Exod. 29.

Psal. 104. 1. 2.

3. 4. 29. 32. &amp;c.

Ios. 10. 10. 11

12. 13. 14.

Ios. 6. 3. 4. 20



iudgements, then they are, that we might applie them to the present vnnaturall yeres that we haue had of late, which haue the world be many vnkind parts, by verie hurtfull tempests, rage and inundation of sea and riuers, earthquakes, prodigious birthes, vnluckie blasing starres, whereof I would faine know what age hath scene so many as ours within these last threescore yeres? In which not onely Comets haue been common, but in many places crosses, swordes, bloodie speares, armed souldiers, lions, and other such strange sightes full of terroz, haue verie perspicuously appeared in the ayre. Now that God seareth vs not with scaybugges, his following iudgements by warres, commotions, alterations of kingdomes, famine, plagues, mortallitie, strange maladies, whereby he beaueth vs by the shoulders, and setteth vs on our fete, doe witnesse well enough. But yet these are but petty punishments, forerunners and bꝛeders of a greater mischiefe, which when the day commeth must certainly come vpon vs. Among these latter signes giuen vs by Christ of the worlds end, the signe of the Son of man is nominated, which some say is the bodie of Christ, bearing the signes of his sufferings, as the wounds of his hands, fete, side: and other some say is the signe of the crosse. But the certaintie sence is, to take the signe for the signification, for those prodigious aspects lately named, and for the worlds combustion, which is the signe of the sonne of mans apparition by S. Peter directly named.

We will giue the vse of this large discourse, and so wee will conclude it. 1. First these signes serue as wholesome admonition to draine vs to a godly and holy conuersation. It is the Apostle Peters application in the case, who after mention made of the fearefull manner of the worlds destruction commeth in with this addition. Seeing all thinges must be defolued, what manner of men ought wee to be in holy conuersation and godlines? The consequence is good, for if all earthly creatures must be refined and reuenced by the fire: Much more should the fire of Gods spirit burne in vs which may consume the dross of our dead workes like stubble, and perfect vs that we may be wrought as it were in a new mould after the Image of God in righteousness and holines. 2. Secondly wee are taught to gather from hence howe grievous sinne is which is in the creatures of the

Math. 14. 6. 7.

29.

Mark. 13. 24.

Luk. 21. 25.

Ista. 13. 10.

Math. 24. 2. 3.

8. 11. 12. 30.

33.

Mark. 13. 34.

2. Pet. 3. 7. 10.

11. 12. 13. 14.

Math. 24. 29.

30.

Iocel. 2. 31. &amp;c.

2. Pet. 3. 11. 12.

14. 15. 16.

1. Thess. 5. 7.

Reue. 16. 17.

wo; id



Deut. 24. 8.

Leuit. 13. &amp;

14.

Luk. 17. 12.

worloe thus greivously punished. The leprosie of the Jewes was to all that knew it wonderfull: because it not only did infect the whole man, but did cleave to his garments, and to the walles of the house. But the leprosie of sinne is moze to be wondered at, that not only polluteth the bodie and soule of man, but blemisheth & staineth the worldees gloriois eye even the gloriois Sunne in the firmament, and subiecteth the Moone and Starres vnto vanitie. Wretched therefore are we in whom the dregges of sinne are so frozen and conitalled, as we are become senseles in sinne: not onely going vp to the ankles, but diuing ouer head and eares in the gulfe of sin. Wee endure not to looke vpon the blaines and running sores of spitlemen, but did we beholde the sores of our sinfull soules as they are in their naturall corruption, which rancle the verie heauens manie thousand miles off from them, we would haue, in all loathsome detestation, their most vgly and fittie abomination. 3. The third and last consideration we take from hence, is the louing kindnes of God and his unwillingnes in punishing a sinner, according to that which Isai saith. God worketh a strange worke, to bring his owne work to passe. *Dei immortales nec volunt nec possunt obesse.* The immortal Gods are neither willing nozable to hurt, saith Seneca. It is his propertie alwaies to haue mercie, as it is in the Anthemie of the Church. And iudgement is a strange worke vnto him contrarie to his nature: which hee crecreateth to make vs owners of his mercie, which is his owne proper action. If God took any pleasure in vndoing the worlde, and worldey men: he would not come in this mourning manner to vs, causing all the creatures of heauen to put on blacke garments. But even as when the master of the house dieth (saith Chrysostome) all the household is cladde in mourning weedes: so mankind, for which all the parts of the worlde were made to be seruants to them, being to be done away, all creatures follow their funeralles with lamentations in their kindes, the orient Sunne, Moone, Starres doe chaunge colour, and are in blacke array. A Painter is very loath to marre the whole proportion of the picture, for some defection and imperfection that is in it: so God is very loath, to vndoe al his workmanship in vs, for some sinnes and transgressions that are in vs. Many Iudges of Aflise are so pittifull, as albeit they are to denounce

Math. 24. 29.

Mark. 13. 24.

nounce the doome of death against prisoners at the barre, as they wepe when they deliuer it: so God doth with vs being sentenced for our vnrepentant sinnes vnto death. So he wept when he deuoured the first world: so he wept for the destruction of Hierusalem, and this affection he sheweth in this habite of heauenlie creatures, which they do on at the worlds dissolution. There is many a hangman, who though he be neuer so butcherly bent will bemoane the estate of his freind, especiallis his kinsman, whose hand or ears he is to cut off: Therefore God that loueth vs more then the father can the childe, or the husband the wife, cannot but be resolu'd into passions for our condemnation. This doctrine you haue often heard, but yee do but litle heede it, happily because yee doe not beleue it is so at hand. But these signes hitherto spoken of maketh it out of doubt. The king doth purpose to remoue from one Court to another: and when report goeth of it, many doubt of it, because the prince many times doth delay the time, but when the furniture of the Court is taken downe, then euery one knoweth that he remoueth out of hand: so it hath bene often preached in your eares, that the end of the world is at hand, that Christ is comming to iudge it, and ye arraigne God of slacknes; but the remoual of this the worlds furniture this busie doing which is now in hand, flatly sheweth that these thinges are at hand.

Gen. 7.  
Luke. 19. 28.  
41. 42.  
Math. 24. 29.

1. Pet. 4. 7.

Mark. 13. 24.  
25.

## The fift Chapter.

## Of the certaintie of our resurrection.

**T**he resurrection of all flesh immediatly with the worlds consummation commeth in place. So saith Christ, I will raise him vp at the last day. The like saith Martha (no doubt imitated in the schoule of Christ) touching his brother Lazarus: I know that he shal rise again in the resurrection at the last day: **Wherefore** we are to deale with this article in this place.

Ioh. 6. 40.

Ioh. 11. 24. 25

There is a double resurrection. 1. The one of our bodies. 1. Cor. 15. 34.  
2. The other of our soules. Of our soules when we rise from sinne: Of our bodies we rise from our sepulchers. That of our soules is called

Reu. 11. 13.  
& 14. 1. 2. &  
20. 1. 2. 13.

Reu. 20. 6.

Joh. 5. 25. 28.  
27.

Math. 8. 21.  
Ephes. 2. 1. 2

1. Tim. 5. 6.  
Col. 2. 13.

Reu. 21. 3. 14  
27.

Joh. 5. 28. 29.

called the first resurrection. The other of our bodies is called the second. A double death answereth this double resurrection. 1. The first death, which is of the vnrepentant soule. 2. The second which is euermoring death, the condution of the damned. We learne of the scriptures thus to distinguish of the resurrection. For the first and second resurrection, The first and second death are mentioned in holy scriptures. As by Iohn in the Reuellation: Blessed, and holy is he, that hath part in the first resurrection: For on such the second death hath no power: But they shall be the Priests of God and of Christ, and shall raigne with him a thousand yeeres. Where Iohn by the first resurrection vnderstandeth the resurrection of the minde from sinne to repentance. In the Gospell of Iohn both these resurrections are spoken of together: The houre shall come and now is, when the dead shall heare the voice of the sonne of God, These wordes belong to the first resurrection, and that both the course of them declare, in that hee saith: The hower shall come and nowe is. For no man will say that the hower of the latter resurrection was then. By the dead therefore that should haue liued, if they had had faith in Christ and beleued: hee insaneth such who by means of their sinnes, are without spiritual life: of whom Christ in another place, saith Let the dead burie the dead. The like death is named by Saint Paul: You hath he quickned, that were dead in trespasses and sinnes. In his letter to Timothie, he speaketh of a liuing dead widow in the former sense: She that liueth in pleasure is dead while she liues. We were all of vs in this state of death befoze our iustification by faith: first by our original sin, and then by our actuell sinnes, which we haue committed since of our owne free will: wherefoze it is more then needefull for vs thus to rise from the dead. The blessed onely shate in this resurrection. In the latter resurrection the commons common with vs, as Christ sheweth in his wordes of the latter resurrection: Marueile not at this: for the houre shall come in the which all that are in the graues, shall heare his voice. And they shall come forth that haue done good vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation. But this first resurrection as not falling into my purpose I minde not to meddle with.

In the handling of the resurrection, we haue in hand, we will first conclude the certaintie thereof against all gaine-saying aduersaries. For the point is much pushed at with the point of Sophisticall allegations, which without difficultie we will do away well enough. This Article hath bene exagitated by many, and many wayes oppugned. The Philosophers as absurde doe renounce it: And there haue bene found too many in the Church who haue denied it. The Peripatitians as almost all the sects of Philosophers haue behaued themselves most rudely in this businesse. The diuinitie that the schoole of Epicures professeth in this point, is this. There is nothing that remaineth after death. Seneca, though he be a scelerate to the principle of the immortality of the soule, yet he is so grosse, as to auouch that all things are determined and ended by death. For writing vnto Martia, hee saith: *Mors omnium est solutio & finis, ultra quam mala nostra non exeunt.* Death is the resolution and period of all things, which bounds our euils cannot exceede. Again, this is another of his proper Aphorismes. *Non potest esse miser qui nullus est.* He cannot be a wretched man that is no man. In these darkenesse lay almost all the rabblement of the Orators, Philosophers, and Poets of the Gentiles. And if we shall ransacke the militant Church, we shall find many monstrous minded men in this matter. Among the Iewes, the Sadduces disclaimed the resurrection, whom Christ tooke to taske in the Gospel, and daunted those triumphing Hannibals most notable.

1. Cor. 15. 12  
13, 21, 29, 30,  
32, 34, 35, 36  
38, 43.

The Apostles times brought forth Hymenæus, and Philetus, such companions of the same association. Of this schoole was Simon Magus of whom the Heretiques Simonians were named, with whom combined in this nasty opinion, the elusiu route of Valentinians, Carpocratians, Cardonians, Arcontici, Seuerians, Basilidians, Hierarchites, &c. The Manichees likewise come shuffling in among them, absolutely gaine-saying the resurrection of the bodie, but maintaining the resurrection of the soule, by the preaching of the truth, against whom Augustine disputeth. The Heresie of these men we will remoue and doe away by Scriptures, befoze which all such lewd assertions must fall, as Dagon befoze the Ark. The whole consent of the olde Testament confuteth them, and the doctrine of Christ and his Apostles confoundeth

Mar. 2. 23.  
2. Tim. 2. 16  
17 18.



deth them, and naturall reason agreeth thereunto, and is earnest  
 against them. This orderly and cursorily we will consider of. We  
 proue the resurrection, and restitution of the same induried bodie  
 in the same substance, all infirmities and defosmitie taken away,  
 the mightie spirit of God to be repaired at the latter day, & made  
 like the glorious bodie of his Maestie. Iob hath a pecolier proofo  
 hereof in this his simple and open formall profession: I am sure that  
 my Redeemer liueth, and he shall stand the last on the earth.  
 And though after my skinned wormes destroy this body, yet  
 shall I see God in my flesh, who I my selfe shall see. & mine eyes  
 shall behold, and none other for me, though my reins are con-  
 sumed within me. The same is not obscurely shadowed vnto vs  
 in the drie bones which at the prophete of Ezechiel at the com-  
 mandement of God vpon them receiued breath of life, had their  
 sinews iunctures, and perfect composition. Daniel auoucheth as  
 much saying: Many of them that sleepe in the dust of the earth,  
 shall awake, some to euerlasting life, & some to shame and per-  
 petuall contempt. The prophet Isai goeth hand in hand with the  
 rest, saying: Thy dead men shall liue, even with my bodie shall  
 they rise. Dauid witnesseth so much in this wise: But I will be-  
 hold thy face in righteousness, & when I awake, I shall be satis-  
 fied with thine image. The practise and probate hereof in the tri-  
 bows son of Sarepta raised by Elias, and in the Sunamites son re-  
 stored to life by Elisha, are also proofo pregnant enough of the ge-  
 nerall resurrection to come. Christ in many places of the new in-  
 strument concludeth as much, as when he saith: The houre com-  
 meth, & is now, when the dead shall heare the voice of the son  
 of God: as when against the Saduces hee is peremptorie in this  
 point, thus arguing against the: God is not the God of the dead  
 but of the liuing: but God is the God of Abraham, Isaac, and  
 Iacob who are dead: from hence is this necessary deduction, they  
 must rise againe: as when he said to his disciples, I liue & ye shall  
 liue. Also to the further illustration of this doctrine, do these places  
 appertaine: It shall be easier for them of the land of Sodome and  
 Gomorrah in the day of iudgement then for that City: which  
 inference is repeated in the next chap. The son of man shall come in  
 the glory of his father with his Angels, & then shall he giue to  
 euery man according to his deeds: he willeth vs to see the  
 yee loeth

Iob 14. 12.  
 Iob. 19. 35. &c

Ezech. 37. 8.

Dan. 12. 2.

Isai. 26. 19.

Psal. 17. 15.

1 Kin. 17. 22.

2 King. 4. 34

Iohn 5. 25.

Matth. 9. 25.

Act. 4. 2

Matth. 12. 23.

Mat 5. 45. 43.

Acts 23. 8.

Iohn 14. 19.

Matth. 10. 15.

Matth. 11. 24.

Mat. 16. 27.



p<sup>ro</sup>ueth this reason: Thou shalt be rec<sup>o</sup>penced at the resurre-  
 ction of the iust. The Apostles with one mouth preach the same  
 doctrine. Paul bringeth in clusters of arguments in the case. 1 He  
 reasoneth from the confession of the Corinth. thus: So we preach  
 and so haue ye beleueed: Therefore there is a resurrection. For  
 otherwise ye had neuer beleueed it: but as euident reason did euid  
 it. This reason liketh August. wel enough, and therefore he bleth  
 it: concluding, that because God hath foretold the resurrection, &  
 the wo<sup>o</sup>ld doth credite it, which seemed impossible to be effected,  
 that the resurrection is most sure. 2 He disputeth in the next place  
 thus: Christ is risen from the dead, therefore we shall rise from  
 the dead. The coherence is good: for the head and the members  
 go together, & it were absurd to part the one from the other. But  
 Christ is the head, and we are the members conglutinated and co-  
 adunated to that head: The antecedent and forepart of the argu-  
 ment is accompanied by sundrie consequences in the following  
 verses. That if Christ our head be not risen, 1 Our preaching  
 is vaine 2 your faith is vaine: 3 we are false witnesses who  
 haue testified so much: 4 ye are yet in your sinnes: 5. They  
 which are asleepe in Christ are perished. The analogie of head  
 and members maketh good the consequent. That therefore we shall  
 rise, as Christ hath risen: wherefore the fathers call the resurrection  
 of Christ the misterie of our resurrection, and the Apostle termeth  
 it, The first fruits of them that slept. 3 Wholly from the puri-  
 tie of the contraries, he setteth his matter thus: If by one man  
 came death, by one man must also come the resurrection from the  
 dead. But the first is true: therefore the second. The argument  
 boldeeth the contraries, so answering one another. Adam, and  
 Christ: Death and the Resurrection. But wee all die in bodie  
 through Adam: therefore wee must liue in bodie againe by  
 Christ. 4 The forme that the Apostle so accurately descri-  
 beth of the resurrection thus: We shall not all sleepe, but we  
 shall be all changed in a moment, in the twinkling of an eie,  
 at the last Trumpet: for the trumpet shall blow, and the dead  
 shall be raised vp incorruptible, and we shall be changed. And  
 thus For the Lord himselfe shall descend from heauen with a  
 shout & with the voice of the archangel, & with the trumpet of  
 God: & the dead in christ shall rise first: then shall we which liue  
 and

Luk 14. 14.

1. Cor. 15. 11.

14, 15, 17. 18

20. 23, 29, 36

37 &amp;c.

Lib. 22. de

Ciuit. Dei. ca.

25

1. Cor. 15. 12, 1

13 14. &amp;c.

1. Cor. 15. 14,

15, 19, 17. 18

19 22, 23.

1. Cor. 15. 20.

21.

1. Cor. 15. 22.

21.

1. Cor. 15. 51

52.

1. Thes. 4. 16.

17, 18.

and remaine bee caught vp with them also in the cloudes, to meet the Lord in the aire, & so shall we ever be with the Lord.

This Graphiticall and ordinarie description of the resurrection enieth the necessarie and inatallible certaintie of the resurrection.

For if it were not a matter vndoubted, to what purpose is it that it is thus described? These are the chiefe arguments wherewith the Apostle vyzeth the resurrection in that famous sixteenth chapter of his first Letter to the Corinthians. Upon which subiect he disputed often: as at Athens, where he preached vnto the people of Iesus, and the resurrection: as in the Consistory before Felix,

where he maketh this constant profession: I haue hope towards God, that the resurrection of the dead which they themselves looke for also, shall bee both of iust and vniust. Of the resurrection of the dead am I accused of you this day. Peter in sundrie places witnesseth the resurrection, as when he saith: Which

shall giue accounte to him that is readie to iudge quicke and dead, and thus: when the chiefe shepheard shall appeare, yee shall receiue an incorruptible Crowne of glorie. Also his last Chapter of his last Epistle, is nothing else but illustration of this Article. S. Iohn deliuereth like diuinitie thus: We know that when he shall appeare, we shal be like him, for we shal see him as he is. In the Revelation spirit speaketh evidently thus: And

I saw the dead both great and small stand before God: and the bookes were opened, and another booke was opened, which was the booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes: And the Sea gaue vp her dead which were in her, and death and hell deliuered vp the dead which were in them, and they were iudged euerie man according to their workes. In the next Chapter we haue this discourse, which openeth the resurrection vnto vs: God shall wipe away all teares from their cies; and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine. Saint Iames auoucheth as much saying: Be patient vnto the coming of the Lord. Be patient and settle your heart, for the coming of the Lorde draweth neere. the Author of the Epistle to the Hebrews hath much good matter in the behalfe of the resurrection. In the tenth Chapter, after much discourse appertaining thereunto, he sum-

meth

Act. 17. 18.  
Act. 24. 15.  
Matt. 22. 31.  
Iuke 20. 37.

1. Pet. 4. 5.  
1. Pet. 3.

1. Iohn 3. 2.

Reuel. 20. 12.  
Iohn 5. 28. &  
11. 24.

Reue 21. 4.  
Iames 5. 7. 8.

meth it vp thus: Knowing in your selues how that ye haue in heauen a better and enduring substance. &c. In the next chapter he saith: Others also were racked, and would not be deliuered, that they might receiue a better resurrection.

Heb. 16. 34.  
Heb. 11. 35.

Thus haue we the old and new Testament on the side of this doctrine, which is sufficient: but because Atheists (who pester this land, as the Frogs and Caterpillers did Pharaos Court) doe arraigne the integritie of the Scriptures, and iudge of this matter by naturall reason: it is not amisse to stop their mouths by confuting and confounding them this way. Wherefore we set vpon them thus. 1 The soule did not sinne without the body: therefore the bodie must be punished with it. Therefore the bodie must rise againe. The Philosophers doe denie the sequence, and say that it is enough that the minde bee rewarded according to the actions thereof, and that it is not needfull that the bodie which was not principall but accessarie in the sinne, and only but the instrument to serue sins turne, should partake with the mind. And they shew comparisons for the same of Artificers and craftsmen, who for making a house, or any other peece of worke, haue their hire and covenants, when as the instruments wherewith they wrought are not rewarded, neither are they dammified though the worke by them be not accordingly performed. Of a poisoned pot, which is not therefore dissolved and broken in peeces, especially if it be of any price, though many haue drunke their destruction out of it. Of a sword, which a man will not bzeake or cast from him, because a man hath bene slaine with it. But yet by their leaue (who take these similitudes for such sure studdes) there be many in their vnstaid affections, that will dash in preces such intoricated cups, and bzeake that weapon against a wall, that hath bene the occasion of a mischiefe. But we turne away all the force of such reasoning by distinction of instruments, as they are of coniunct, and diuided nature. The bodie (the soules instrument) is of the first difference, and is coniointed and coupled with the mind: wherfore it doeth taketh such part as the mind doth. The minde dwaleth on the bodie to commit uncleannesse: the bodie therefore falleth thereupon iustly into diuers maladies. The mind is disposed to felonie, for which the hands and the feete are manacled, and the necke is hazarded, and the whole bodie vndergoeth the penaltie.

1. Cor. 15. 35  
36. 37. 38.

This argument deduced from the rule of Gods iustice, pleaseth Paul so wel as he maketh vse of it, hauing proued the resurrection.

1. Cor. 15. 58.

Therefore my beloued brethren be ye stedfast, vnmoueable, abundant alwaies in the worke of the Lord, forasmuch as ye know that your labor is not in vaine in the Lord. But this labor commeth both from mind and bodie: therefore the recompence of the reward shalbe giuen vnto them both. 2

Our second Apodicticall conclusion is this. That which is imperfect, hath not capacitie of absolute felicitie: but the soule sundzed from the bodie is imperfect, therefore it must needes be coupled to the bodie, to the attainment of this plenarie felicitie. 3 The reason also thus. The fulnesse of Gods goodnes towards those that are his, could not be shewed: nor the fulnes of his furiousnesse vpon the wicked could not be powred, if the resurrection were not. 4. It standeth God in hand as much as his truth is worth, to make god the resurrection because we haue promise and charter of him for it: Christ hauing said it, God shall reward you in the resurrection of the iust.

Luke 14.

5 That we should not doubt of his truth in some examples, at all times he hath made prowe hereof, exempting them from death, that the world may know that death is in his hands, standing before him to execute his will like a Pursuant, to spare and to spoile: as in the time of nature, when he tooke vp Enoch: in the time of the law when he tooke vp Elias: in the time of grace, when he raised vp Christ from death to life. We inforce the matter fuller, and argue from the lesser to the greater thus. Elizeus raised the Sunamites sonne, therefore much more can Christ raise vs vp. Elizeus

Gen. 5. 20.

2. Reg. 2. 8. 11.

Matt. 28. 6.

Marke 16. 1.

8, 5, & c.

Ioh 20. 11, & c.

2. Reg. 4. 34.

2 Kin. 13. 21.

Exod. 4. 3, 6.

Gen. 7.

Heb. 11. 11.

Gen. 21. 7.

his bones gaue life to a dead bodie: therefore much more shall the omnipotent word of God which is Christ, giue life to our dead bodies. Aarons rod did blossom and beare Almonds. Moses by his waister became a creeping Serpent. Sarah her dead wombe was deliuered of a son: what are these but liuely images of the resurrection? 7 From the order of nature, though we haue no strong promise, yet much probable matter we haue of the vndoubted resurrection. The day that now passeth, to morrow doth returne. Trees and herbs are stricken dead by the violence of the winter, & reuiue with the spring (the renning time of the pere) and are clothed with leaues and fruits. But thou wilt say to this, that life was not bitterly out of them by the winters wacke: wee say also, that by death



death man is not utterly depriued of life, for it is their soules that die not. Such Logicks doth Paul vse in the corne that is sowne, whose corruption is the generation of it. O fool that which thou sowest is not quickened, except it die. **This is that which** 1. Cor. 15. 36.  
John 12. 24.  
**Christ saith,** except the wheat-corne fall into the ground and die, it bideth alone: but if it die, it bringeth forth much fruit. If such contemptible creatures haue reuivance, and from death are restozed to life: Shall not this handie worke of God be much more seen in man, the noblest plant that his right hand hath planted, and the finest seed that euer the furrowes of the earth were srowed with the most excellent and worthiest creature of all? For what is the hay or greene herbe in comparison of man? That Indian bird the Phœnix (as philosophers do report) & good diuines do ratifie (especially Lactantius among others) dieth & is waisted to ashes by the heat of the Sun, & of those her ashes is a yong one ingendred, and thus is that kind continued. This similitude is taken vp by diuines to illustrate our certain resurrection. For more copanie sake we name the swallows, worms, flies, which lie dead al the winter, & by the increasing heat of the Sun are enliued againe in the spring and sommer time. If we run through all the ranks and classes of nature, we shall finde euerie where probabilities in the point. Fire that lieth dead in a flint stone, by a little force that is put vnto it, putteth life into it. The Sunne that goeth downe both rise againe: the Moone decreaseth and increaseth againe: Our nailes are paired, and grow againe: our heares are cut off, & come vp againe. Sleepe (called by Homer the brother of death, and by others the image of death, because it is the tying of the senses, as binding them in that wise as they cannot execute their functions) seazeth vpon vs, and as it were burieth vs for a time. But the bodie dispelleth it againe: after which it is fresh and pleyable to to any office. The misbeleefe of such, who cannot be brought to think that out of the putred and consumed stuffe, life should be expressed, are by sundry woorks of nature notably conuined. For of such confection (or infection rather) are mice, moulds, frogs, worms, ingendred. Out of nooks, crannies, obde corners of the earth, often very radiant and splendent precious stones are gathered. The seed of liuing creatures, which is nothing else but a drop of mishapen humour, what substance doth it beget in progresse of time?



What partes both it produce, as hands, feete, eares, eyes, head and such like in their kinde: These things doe we beholde in the Glasse of nature; which so oft as we remember, we doe well if we remember the resurrection. 8 By the Prophets, by Christ, by the Apostles some haue beene raised from death to life, to ground

1. Kin. 17. 20.

2. Kin. 4. 33.

2. Kin. 13. 21.

Matth. 9. 25.

Luke 7. 14. 15.

John 11. 43.

Acts 9. 40.

Acts 20. 10.

As in the faith of the resurrection. The widowes sonne of Sarepta was raised by Elias: the Sunamites sonne by Elisha: a dead man by the touch of the bones of Elisha: the rulers daughter by Christ, who was newly deceased: the widowes sonne of Nain that was in his locker, and led out to the grave by him likewise: Lazarus that had lien in the ground foure dayes: Tabitha by Peter: Eutychus by Paul, 9 A man would thinke it were a

woyke of more difficultie to forme the woman of mans rib, to create the man of the gleab of the earth, to make the whole frame of heauen and earth of nothing; then to raise vp man from the dust to life. If wine be mixed with water, there are those that can part the wine from the water. Goldsmiths, and such as woyme in mettals, can dissolve conected substances, concreate of gold, silver,

Gen. 1. 1. 3. 26

Gen. 2. 2. 2.

byasse, Steele. And such are to be found, who can expresse Oyle and liquide matter out of anie dyie bodie: Wherefore the illimited power of God, which made all things of nothing, shall reduce our bodies to their formes againe, howsoener formerly reduced to nothing Lengthen out the matter so farre as conceit and imagination will let you, and put the case thus: That a man is eaten by a wolfe; that wolfe is eaten by a lion; that lion is deuoured by the foules of the aire; the foules of the aire are eaten by men; one of those men eate vp another as Canibals doe: yet shall his owne bodie be giuen him againe: euerie man shall haue so much matter of his owne, as will serue to make him a perfect bodie. They shall haue the same bodies in substance, as Iob saith,

Iob 19. 27.

Hemil. 2.

Corinth.

but altered in qualitie, being freed from corruption, and fulfilled with glozie. Their mouthes shall bee opened to speake better things, their eyes shall haue better object befoze them, their feete shall be exalted aboue the cloudes, and the whole bodie shall be mantled with immortallitie, as sayeth Chrysostome. If to infringe this which hath bene deliuered, any shall obiect this saying of the Apostle: Flesh and blood cannot inherite the Kingdome of God: and so inferre hereupon, that the bodies of

2. Cor. 15. 50.

of men shall not rise againe : we answer them thus, that by flesh and blood is not meant the bodies of men simply, but as they are now in the state of corruption, that which the Apostle calleth *animale corpus*. The fleshly man or the earthly man, and what soeuer is of nature without the spirite : which being depraved and corrupted, must needs be renewed. Wherefore Christ saith to Nicodemus vnles a man be regenerate, and borne anew, he cannot enter into the kingdome of God. The vnregenerate man is called Flesh : therefore Christ immediatly after the former woordes said. That which is borne of the flesh is flesh, wherefore of force we must be regenerated, neither onely the flesh, the bodie, or a part of the minde is to be renewed, which couetteth and is angry : but especially the reason, the minde, the will. And Christ else where teacheth that the whole man as he is in the state of nature is called flesh and blood. For thus Christ answereth Peter : Blessed art thou Simon Bar Iona for flesh and blood hath not reuealed these thinges, but the spirite of my father. In which wordes Christ comprehendeth the better parts of the mind. For they be those by which we vnderstand, and the truth is reuealed vnto vs. Wherefore these must be turned and transposed and created anew, that we may be (as Christ saith) like the Angells in resurrection. For the infirmitie of this mortall bodie is such, as it cannot take the least taste or smack of heauenly glorie, as we perceiue in the Prophets and Apostles, who were men without soules, when at anie time God did appeare vnto them. And not without cause said God to Moses, Thou canst not see my face : neither shall man see me and liue. Wherefore the German and right sence of the wordes of the Apostle is this: as we are nothing else but flesh and blood, weake, mortall, finall. *Cum in terris anima celestium inanes*, we cannot inherite the kingdome of God. Lastly if that of Salomon shall be laid against vs: The condition of the children of men, and the condition of beasts are euen as one condition, and so argue that a man shall rise no moze from the dead then a beast: we will answer them by Salomon who explaineth himselfe in the wordes following: they are like in dying, As the one dieth so dieth the other: but in their estate after death they differ, of which Salomon speaketh not.

Ioh. 3. 5. 6. 7.  
8. 12. 15. 16.  
18.

Math. 16. 16.  
17.  
Ehh. 1. 19. & 2  
10.  
1. Pet. 1. 3.

Eccles. 3. 19.

## Of the certaintie of the iudgement or the day of doome.

1. Thel. 4. 16.



The general iudgement being the consecution of the resurrection, & the end therof, & last blast of that Myll trūpet giuing this Eccho *surgite mortui, venite ad iudiciū*. Arise ye dead & come to iudgement: ~~We~~ are to enter into the tractation hereof in this place.

This subiect matter though it be of unquestionable assurance: Yet because & schoole of Cyclopal Atheists, Epicures, carnal minded men, is so great (who as serpents grone wholly in the dust, & only giue themselves to earthly things, licking by this Aphorisme of Socrates the Philosopher, *Que supranos nihil ad nos*. Those things that are aboue vs appertaine not vnto vs) we list to light a candle befoze the Sun, and aswel by scriptures, as irrefragable reasons, determine the absolute certaintie of this matter.

1. The scriptures are plaine and plentifull in the point.

1. Sam. 2. 10.

Hanna the mother of Samuel thus prophesieth hereof saying, The Lords aduersaries shall be destroied, and out of heauen shall he thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his kinge, and exalt the horne of his anointed, **which is Christ**. Isaiah sermoneth it thus, Then shall they goe into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, and from the glorie of his maiestie, when he shall arise to iudge the earth. **What the prophet by these wordes aimeth at comes day**

Isa. 19.

Reu. 6. 15. 1.

Reu. 1. 7. &amp; 6.

15.

**appeareth by the Angells exposition of the same.** And the kings of the earth and the great men, and the rich men, and the chief captaines, and the mighty men, and every bondman, and every free man, hid themselves in dennes, and among the rockes of the mountaines, And said to the mountaines & rockes fall on vs and hide vs frō the presence of him that sitteth on the throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who can stand? **In another place he preacheth thus** Behould the day of the Lord cometh, cruell, with wrath and fierce anger. &c. **But in another place he is most patheticall in the point.** The lord wil come with fire, & his charrets

Isa. 13. 9.

Isa. 66. 15.

1. Thel. 1. 7. 8

like a wirlwind, that hee may recompence his anger with  
wrath

Da. 12. 1. 2. 3.

Ioc. 2. 30.

Zophan. 1. 14

Malaic. 4. 1.

Math. 16. 27.

Math. 24. 30.

Math. 25. 31.

Luk. 21. 27.

Iohn

wrath, and his indignatiō with the flame of fire. For the Lord wil iudge with fire, and with his sword all flesh. Daniel **deliuereth the like doome, saying:** And at that time shal Michael stand vp, the great prince, which standeth for the childrē of the people, and there shall be a time of trouble, such as neuer was since there began to bee a nation vnto that same time, and at that time thy people shall be deliuered, euery one that shall be found written in the booke. And many of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt. And they that bee wise shall shine as the brightnes of the firmament: and they that turne many to righteousnes, shall shine as the starres for euer and euer. **Ioel writeth thus of it:** I will shew wonders in the heavens and in the earth: bloud, and fire, and pillars of smoke. The Sunne shall be turned into darknes, and the moone into bloud, before the great & terrible day of the Lord come. **Zephaniah singeth the same songe with the rest.** The great day of the Lord is neere, it is neere and hasteth greatly, euen the voice of the day of the Lord: the strong man shall erie there bitterly. That day is a day of wrath, a day of trouble and heauienes, a day of destruction and desolation, a day of obscuritie and darknes, a day of cloudes and blacknes, a day of the trumpet, and a larume against the strong citties &c. **Malachie hath also good matter to this purpose.** The day commeth that shal burne as an ouen, and all the proud, yea & all that do wickedly shal be stubble, & the day that commeth shal burne them vp, saith the Lord of hosts, and shall leaue them neither roote nor branch. **In the new testament we haue verie pregnant proofes.** **The Euāgelists are flat for it, Christ saith in Math.** The Son of man shal come in the glory of his father with his Angels, & then shal he giue to euery man according to his deeds. **Again by the same Euāgelist he saith thus.** They shall see the sonne of man come in the cloudes of heaven with power and great glory &c. **Also by the same pen-man thus:** when the Son of man commeth in his glory, and all the holly Angells with him, then shal he sit vpon the throne of his glory. **Luke recordeth the like wordes of our Sauour.** Then shall they see the Sonne of man come in a cloude, with power and great glorie.



**John** **impeth** with his fellowes thus: The houre shall come in the which all that are in the graues shall heare his voice. And they shal come foorth that haue doone good vnto the resurrection of life: but they that haue doon euill, vnto the resurrection of condemnation.

**From these the Apostles start not a haire's breadth.** Paul is like a nightingale, that hauing got a lightsome note, taketh pleasure in the often quauering it: for this text is as often as any in his mouth. He telleth the incorrigible and impenitent person, that he heapeth vnto himselfe, wrath against the day of wrath, and of the declaration of the iust iudgement of God. **In the**

**Rom. 2. 5.** **same letter he inserteth this doctrine:** we shall all appeare before the iudgement seat of Christ, euery one of vs shall giue accounts of himselfe to God. **The same sentence is repeated in**

**2. Cor. 5. 10.** **another place some wordes only added.** We must all appeare before the iudgement seat of Christ, that euery man may receiue the thinges which are done in his bodie, according to that he hath done, whether it be good or euill. **To the Thessalonians he saith,** the day of the Lord shall come, euen as a theefe in the night. **And in the chapter before, thus:** The Lord himselfe shal descend from heauen with a shoute, and with the voice of the Archangel and with the trumpet of God: **and in his second letter to that congregation, thus:** And to you which are troubled rest, with vs when the Lord Iesus shall shew himselfe from heauen with his mightie Angels &c. **He maketh the coming of our Lord Iesus Christ as the best mediator and orator to persuade them to a constancie in religion.** We beseech you by the coming of our Lord Iesus Christ &c. **In the epistle to the Hebrewes he speaketh euidently thus:** It is appointed vnto men that they shall once dye, and after that cometh the iudgement. **In another place thus:** Looking for the blessed hope & appearing of the glorie of the mightie God, and of our saviour Iesus Christ. Peter confirmeth the same everlasting truth thus. Now the end of all thinges is at hand. **Likewise thus:** The Lord knoweth how to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement to bee punished. **Finally thus:** The day of the Lord wil come as a thiefe in the night. **The birdies of these men the heauenly Angels confirmeth**

**Tit. 2. 13.**

**2. Pet. 4. 7.**

**2. Pet. 2. 9.**



**Item.** Beholde he cometh with cloudes, and euery eye shall see him: yea euen they which pearced him through: and all kindreds of the earth shall waile before him, euen so, Amen. Againe, an Angell speaketh in the case thus: I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was noe more found. And I saw the dead, both great and small stand before God: and the bookes were opened, and another booke was opened which is the booke of life, and the dead were iudged of those thinges which were written in the bookes according to their works. **Being thus compassed with a clowd of such witnesses, we are strong enough against euery aduersarie. But because the carnall man sauiour not the Scriptures, we will deale with him by way of ordinarie reason.**

Reuel. 1. 7.

Reuel. 20. 11.  
12.

**There bee manie outwarde reasons of our side. 1 The iustice of God doth chalenge this iudgement. For manie beie heynous sinnes and sinners haue gone unpunished, yea, these immunitie from the rodde hath beene such, as they haue engrossed the prosperitie of the worlde, and lined as they listed, as the Kinges Achab and Manasses did among the Jewes, and infinite others among the Gentiles, vnder the Empire of the Grecians, and in the Roman policie: and now in the Turkes Dominion. Also a number without number of private men drinke wickednesse like water, and it goeth downe to the Graue with them, and no notable punishment hath beene done vpon them: Also such as haue felt this stroke of his iustice, haue not beene punished enough, according to the nature of their trespasses, as Pharaoh, Iulian, Herod, Pilat, Iudas, Arius: Wherefore a future iudgement which may take full notice and vengeance of such persons, hath beie good foundation in diuine iustice.**

1. Reg. 16. 31.

1. Reg. 20. 34.

&amp; 21. 2. 6.

25. &amp; 22. 5. 6.

8.

2. Par. 18. 7.

2. Reg. 21. 3.

2. Par. 33. 3.

Exod. 8. 6. 17.

24.

**2 It were hard with the godly who haue set God before their eyes, and for the toy that is set before them, haue endured the crosse, and haue beene led as sheepe to the slaughter, if there were not a time of refection and retribution to bee looked for of them. Why did Isai giue his flesh to bee grated and rent asunder with a Sawe and Harrow of iron? Ieremie suffer himselfe to bee hanged to death with stones? Iohn and Paul to bee**

beheaded? and Peter to bee crucified? the Saints of God from time to time by all exquisite torments to be tortured: if there were not a reuersion of times wherein they might be glorified: Otherwise it was necessarie that a generall assise should bee holden for Saile delinerie, and the consummation of their enoless felicitie.

Luke 8. 17.

Rom 2. 16.

3 When should this fore denuntiation of Christ take effect? Nothing is secret that shall not be euident; neither anie thing hid that shall not be knowne, and come to light. As also these like predictions of holie Scripture: God shall iudge the secretes of men by Iesus Christ. Euerie mans worke shall bee made manifest, if our expectation of the iudgement hath not due effect? For seeing heere many thinges are smothered which neuer are detected, Bee we assured that God keepeth a kalender of our doings, and noteth euerie thing exactly in his Register, and that the bookes shall be opened and set before vs, the eternall counsaile of God reuealing to euerie one his sinnes in particular.

2. Pet. 3. 9.

Gen. 3. 17. &

6. 3. 18.

& 7. 1. 10.

Luke 17. 26.

27.

Matt. 24. 38.

2. Pet. 3. 20.

4 Albeit the two edged sword of Gods iustice refteth and rareth in the Scabbard of his patience, because he would haue ro man to perish, but would all men to come to repentance: yet that this continuencie might not cast vs vpon a bed of securitie, he hath made some examples to vs in this life, to set vs vpon our feet, and to make vs vigilant, that we fall not into the iudgement. As those whom the Deluge did absozpe and sweep away, wherein all the Inhabitants of the world (Noah his familie deduced the remnant of the olde, and the seede of the newe Worlde) being destroyed.

Gen. 19. 24.

25.

Luk. 23. cap. 41

son, Faust. M.

Michaum.

Gen. 19. 3. 7.

27. 21. 22.

Under this iudgement the future finall iudgement (wherein onelie a remnant shall be saued, enen the little Arke and Warke of Christs Church,) is luculently portended. As also the fearful conflagration of Sodome giueth faire admonition of a iudging God, the bzeath of Gods anger hauing blowne the fire, that will lick vp all the vngodly like stubble, and consume them like chaffe. Heere vpon Augustine thus sweetely speaketh. Let a iust man, and a good house-keeper in Sodome, pure and vndefiled from the filthinesse of the Sodomites, was saued from the fire, which was the unage of hell fire, being the type of the bodie of Christ, which

# Of the certaintie of the day of doome.

61

which in all the Saints, and now among the wicked wayleth, by whose badde conuersation it is not corrupted, and from totall consecration it shall bee deliuered in the ende of the worlde, those being adioyned to Hell fire. ec. Finally, the repudiation of the Jewes, the inheritance, royall Nation, and peculiar people of God, is a memorable and dreadfull example of Gods iudgement: who for their disobedience to the Lordes Prophets were the declamation, and a Prisoner vnto all the worlde, and were pittifully entreated of the Assyrians and Babylonians, and lastly by the Romans spoiled, as they were no more a people.

Luke 3. 34.  
Rom. 11. 8.  
18.  
Ezech. 2. 3.

5 Our consciences witness the certaintie of the iudgement, which tremble and quake at the remembrance thereof, as Felix did at the Sermon of Paul, dilating vpon these points, righteousness, temperance, iudgement to come.

Acts 24. 26.

But for as much as we are called to reckoning immediately after the Dissolution of our bodies, and with our death come in the Tickets and Bill of account of the by-past actions of the whole life: the vniuersall generall Audit day, seemeth needlesse, but in a double respect it is more then necessarie. First of God: second, of our selues. 1 Of God, that he might be iustified in

Psal. 51.

his sayings, and cleare when he is iudged. God is so good, as being infinite, and omnipotent, and we being little more then nothing, hee feelde to a iudicall hearing, that no man may complaine that iustice is not giuen him. Therefore that thou mayest not charge him with wrong intended of his side towards thee, thou shalt haue thy open (verie honourable) tryall.

Matt. 25. 32.  
32 33 34.  
37. 41. 42.

2 In regarde of our selues it is also requisite, that our shamelesse sinnes might come to more confusion, and our good deeds might the more bee dignified. Therefore our prouinciall Lawes punish theeues and malefactorz openly, to adde more shame vnto them. If a Magistrate shall in pittie to couer his shame, execute a felon closely in the Gaile, hee shoulde not doe iustice, because hee doth not the plenary punishment the Lawe awarded him for the disgrace, ignominie, and reproch that followeth such a iudgement, is the greatest part of the iudgement. Hence it is that man tending his credite, had rather die then be disgraced. Secular Iudges, and Ecclesiasticall Officers,

bring forth their delinquents to see their penance, in the Market dayes and Sabaoth, that the great apparance of people which such times do glue, might enlarge their shame. So God reserveth an impatient sinner to that generall day to add more affliction to his beautiesse, being made as a spectacle set vpon a stage for all the world to wonder at. This is that hee threatneth him by his Prophet Nahum. Beholde

Nahum. 3. 5.

I will discover thy skirts vpon thy face, and will shew the nations thy filthinesse, and the Kingdoms thy shame And I will cast filth vpon thee, and make thee vile, and will set thee as a gasing stocke.

Now what an exquisite iudgement is this, consider by this which hath some similitude herunto. Put the case that an honest and shamefast Patrone shoulde see stripped of her rayment, and shewed naked to all that woulde beholde her, woulde not this bee as a knife set at the heart of her, and woulde shee not die through the anguish of soule, for this unspeakable shame brought vpon her? No question shee woulde. But in what case is a sinner in resp. of her, who shall haue all his abominations set before the viewe of the world, the filthie workes, wordes, thoughts of his made, read in the audience of all? A thousand to one that beholde her nakednesse shall see his filthinesse: by infinite degrees therefore the vilation of the one shall exceede the vilation of the other.

Deut. 32. 28.

For he shall call out heauen and earth to record against them, as Moses against the people: Angels and Diuels shall get against them, and condemne them: and what, shall not the finnes of the Saints be spoken of? Yes doubtles. But rather to dignifie then damnishe them. For they shall bee vnto them as rents of Garments, which are covered over with a Velvet, or Fringe, or Lace of Golde, which giueth a great deale more grace vnto the Garment. The rents of their finnes being overlayde with repentance, appeare no more, but rather are more orient and beautifull. But the wicked shall not stand in the iudgement, neither the sinners in the Congregation of the righteous. Thus as the generall iudgement serueth for the greater confusion of vilde persons: so it maketh to the greater gloire of the Saints, and the grace of their good workes.

Psal. 1. 5.



It was the order among the Romans that such cheiftains and valiants that had performed honorable service in the warres, should be brought into the cittie of Rome with great pompe, with their captiues taken in the field following them, and the disployed banners, and other ensignes of their valour carried before them: So all the godly when they goe out of this life, shall be brought with all unspeakable solemnitie into the heavenly cittie of Hierusalem, among the companie of innumerable Angels, with all the induiments and ornaments of their vertues about them, as all their workes of pitie and pietie, their contumelies, calamities crosses suffered for conscience sake, their humilitie, charity, modestie, patience, obedience: finally euery good action, though it be *quidam* rather then *quantum* a quidditie rather then a quantitie, as a cup of cold water giuen for Gods sake, which we giue our beasts, shall come before God and haue reward in heauen, the qualitie rather then quantitie being regarded by the almighty. As for the prisoners which shall be brought after them as the Emperours among the Romans did bring their prisoners with them, they are the Diuell, the world, the flesh, and all the blacke garde that hang thereupon, as fornication, uncleannes, immodestie, anger, contention, and such like, over which they haue victoriously triumphed.

Mat. 25. 33.  
35. 36.  
Ila. 58. 7. 8.  
Ezek. 18. 7.  
Matt. 25. 41.  
42. 43.

## The seauenth Chapter.

That Christ shall be the iudge of the world.



The certaintie of the iudgement being shewed: In the next rowne it is made it bee declared who shall be the iudge. The iudge shall be Christ the second person in Trinitie. The whole Trinitie haue a stroke in the action: but the execution thereof is committed by them to the second person, So the scriptures shew. It is Christs saying The father iudgeth no man, but hath committed all iudgement to the sonne. And hath giuen him power to execute iudgement, in that he is the sonne of man. Mathew, Marke, Luke, witnesse so much. In Mathew it is said The sonne of man shall come in the glory of his

Ioh. 5. 22. &  
1. 27.  
1. Cor. 1. 7. 8.  
& 11. 26.  
Phil. 2. 10.  
& 3. 20.  
Matt. 16. 27.  
Col. 3. 4.  
1. The. 1. 10.  
& 2. 9.



his father with his Angels, and then shall he giue to euery man according to his deeds: **A**gain by him thus: They shall see the Son of man come in the clouds of heauen &c. **A**nd thus: **M**ath. 24. 30. And when the son of man commeth in his glory &c. **I**n Mark it is said. When they shall see the son of man comming in the cloudes &c. **T**he like saith Luke: They shall see the sonne of man come in a cloude &c. **T**he Apostle by their subscription establish this proposition: Paul giueth his vntained consent there-  
**M**ath. 25. 31. **U**nto thus: At the day whē God shall iudge the secrets of men by Iesus Christ: **A**nd in another place, thus: We must all appeare before the iudgement seat of Christ &c. **T**he thiro time he putteth his hand to this doctrine vsing the selfe same wordes be ore mentioned. **T**his was a peece of his preaching at Athens: Because he hath appointed a day in the which he will iudge the world in righteousness by that man whom he hath appointed, whereof he hath giuen an assurance to all men, in that he hath raised him from the dead. **B**y this he aduiseeth Timothie to be faithfull in his ministris: I charge thee before the Lord Iesus Christ which shall iudge the quicke and dead at his appearing, and in his kingdom. &c. **B**y this he perswadeb to sollois wholesome admonition. Our conuersation is in heauen from whence also we look for the Sauior euē the Lord Iesus Christ, who shal change our vile bodie, that it may be fashioned like vnto his glorious bodie according to the working, wherby he is able euē to subdue all things vnto himselfe. **H**e putteth Titus in mind hereof saying: Looking for the blessed hope and appearing of the glory of the mightie God, & of our sauiour Iesus Christ. **S**o much hee intimateth in effect to the Thessalonians: When the Lord Iesus shall shew himselfe from heauen, with his mightie Angells, in flaming fire, rendring vengeance vnto them that doe not know God. &c. **T**here is no wighting of the Apostle free from this doctrine, but it is oft-sones by him vpon al occurring necessities repeated. **T**his text was giue to Peter to preach vpon, to the Centurio Cornelius; as he himselfe confesseth in this wise. Hee commadē vs to preach vnto the people, & to testifie, that it is he that is ordeined of God a iudge of quick, and dead. **A**ugustine testifieth this reason of his coming to iudgemēt in this wise: *ut ea natura iudicem agat quae sub iudice*

*Actis*: that he may act the office of a iudge in that nature, in which  
 he shode befoze a iudge. He shall come visible and manifest to  
 iudge the worlde, as hee came visible and manifest to redeeme  
 the worlde. But this office seemeth too base for his heavenly  
 maiestie, to sitte iudging and determining the affaires of men:  
 And one would thinke it might become a meaner person better.  
 For if a King shoulde sitte counting with his Cater about his ex-  
 pences, or shoulde once enter into the kitchen or larder house, hee  
 shoulde be lesse esteemed ever after for it. But he that will parley  
 the point with the Ante, why he conueryeth away kernelles of  
 cozne, and hoordeth them vp in the holes of the earth, hee shoulde  
 be accounted a very foolish man. Now this action of Christ seem-  
 eth in outward consideration, meaner then anye of these supposed  
 cases, inasmuch as Christ and wee cannot admitte comparisons,  
 wee being not so much as a mote to himward. My substance is  
 nothing in respect of thee, every man in his best state is also-  
 gether vanitie, so singeth the melodious and mellituous musi-  
 kian of Israel. Isaie resembleth vs to hay and to grasse which the  
 wind wacketh, the sunne singeth, the beast deuoureth, and e-  
 uery passenger trampleth vnder fete, which is to day, and to mo-  
 row is cast into the oven: and he taketh the theame from Gods  
 mouth saying: All flesh is grasse and all the glorie thereof is as  
 the flower of the field. Dauid hath no better thing to liken vs  
 to then a twayne and cast garment: wee shall all waxe olde as  
 doth a garment: and as a vesture shalt thou change vs and we  
 shall be changed. Therefore if being laid to Christ we are lesse  
 then the Cater is to the King, the moth to a man: It seeme deroga-  
 toze from his supream dignitie to vndergoe such an office of hu-  
 militie. But the necessitie thereof hath bene for the iudged: and his  
 manner of comming in glorie, which we shal afterward speake of,  
 both assaile this question, and insinuation. But yet is this con-  
 clusion somewhat choaked by that which Isaiah saith: The Lord  
 shall enter into iudgement with the antients of his people and  
 the princes thereof, meaning the elect and faithfull chilozen  
 of God: and by that promise of Christ to his Apostles: Ye which  
 followed mee in the regeneration, shall sitte also vpon  
 twelue thrones, and iudge the twelue tribes of Israel. And  
 by that which Paul saith: Doe ye not know that the saints shall

Psal. 61. 9.  
 Psal. 39. 8. 9.  
 Psal. 8. 5.  
 Psal. 29. 5.  
 Iob. 1. 21. & 8  
 9 & 25. 6.  
 Psal. 82. 7. &  
 94. 20. & 103  
 14. & 104. 4.  
 6. & 146. 3.  
 Eccle. 4. 3.  
 Hebr. 2. 6.  
 1. Pet. 1. 24.  
 Isai. 40. 7.  
 Isai. 3. 13 & 51  
 8. 2.  
 Psal. 102.

Isai. 3. 14.

Math. 19. 28.

1. Cor. 6. 2.

iudge

iudge the world: By these it should seme that Christ haue co-partners in this commission, and that the whole authoritie is not in him alone. We answere that he is the cheife iustice, and hee and none but hee pronounceth the sentence: the Apostles, and god professors of his name shall sit on the bench by him, as all that are iustices among vs doe sit by their principall Iudge at both hands, and giue euidence and allowance to the sentence. This is a royall prerogative that the saints haue, that they are Christs assistants and consortes, and their enemies iudges: wherefore take the watchword of the Apostle with you. Brethren consider your calling, and disgrace we it at no hand by our misdoings. A noble mans son is not suffered to conuerse with any inordinate or base companion: We are of noble degree as pee see being to sitte with our Christ in his throne of maiestie. Oh remember we this, and by conuersing with wicked men let vs not bring vpon so high a calling such contempt and dislike. Aulus Fuluius would haue slaine his sonne because hee consozted himselfe with Catiline the enemye of the countrie, whereas he had begat him for the good of the country. God indureth not that such as are seperated & put apart to be consorts to our saulour, should be copsmats with sinners. When as Philip the King was playing with his prisoners taken in the warres, and was casting vp vnto them in declamatorie wise their captiue condition. Demades the philosopher indured him not, but thus wisely censured him: since fortune and good lucke haue made thee a great man, & laide vpon thee the person of Agamemnon, art thou not ashamed to plaie the Therlites? that is of a victorious prince wilt thou proue a paltrie companion? This is our estate, but not fortune, but Gods fauor hath made vs kinges for euer: wherefore be we not conditioned as catifes. But as christians as it becommeth vs. And this grace the Lord giue vs.

How ioyfull it is to the godly, and dolefull to the wicked,  
that Christ shall be their Iudge.



**A** Kings haue their habits according to the times,  
either of warre, mirth, or mourning: So Christ sa-  
terh himselfe to the nature and propertie of his busi-  
nesse: and coming to iudge the worlde, he cloatheth  
himselfe with the cloudes, as with a garment, and is  
decked with maiestie and honour. He will come flying like a Bee  
among vs. bringing honie to the godly, & fastning his sting in those  
that are his enemies. In his first coming hee came for thee:  
but his second journey, if thou takest not heede, will be taken a-  
gainst thee. To the Saint he will shew himselfe a Lambe: to the  
sinner he will shew himselfe a Lion. His first coming was the  
kingdome of grace: his second shal be his kingdome of glorie and  
iustice. That, shewed mercie vpon soules: this shall sit in iudge-  
ment vpon soules. Then hee came with the Trumpet of mens  
tongues: but he is to come next with the Trumpet of an Archang-  
ell. Then he came downe with a verie merrie noise, with this  
comfortable Anthem and song of deliuerance, Glorie bee to  
God in the heauens, and peace in the earth: but he is to come  
hereafter with a doleful dumpish note: Woe, woe, be to the inha-  
bitants of the earth. Then he came to gather the lost sheepe in-  
to his folde: but his next coming is to separate the sheepe from  
the Goates. Then he came to entertaine both Jewes and the Gentile: but when hee comes againe hee will diuide the seruant  
from the seruant standing at the Mill-quarries, the husband  
from the wife couching together in one bed: Iacob from Esau  
wallowing in one tombe. But then begins the merrie worlde  
with the godly which neuer shall haue end. The righteous shall  
reioyce when he seeth the vengeance: he shall wash his feete  
in the blood of the wicked. The Saints shall bee ioyfull with  
glorie, they shall reioyce in their beds. The praises of God  
shall be in their mouthes, and a two edged sworde in their  
hands, &c. As the iudgement shall be dreadfull to the wicked,  
because they shall be condemned: so it shall bee as delightfull to  
the godly, because they shal be comforted, according to that which

Acts. 8. 32.

Matt. 16. 27.

& 25. 31. 6.

& 24. 30.

Psal. 58. 10.

Pla. 149. 5.



1 Tim. 4. 7.

Paul saith: I haue fought a good fight, and haue finished my course: I haue kept the faith. For hence-forth is laide vp for me the crowne of righteousnesse, which the Lord the righteous Iudge shall giue mee at that day: and not to me onely, but vnto all them also that loue his appearance.

Iud. 8. 29.

Rom. 6. 16.

18. 12.

John 15. 14.

Mark. 3. 33.

Luk. 24.

Marke 1.

Cant. 5. 1.

By the names he giueth vs, he openeth his loue towards vs, that we might lift vp our heades when hee commeth againe to vs. He calleth the godly, Mother, Sisters, Brethren. He calleth them his Seruants. He calleth them his Friends. He calleth them his kinsmen. He calleth them his Brethren. He calleth them his Sonnes. He calleth them his Spouse. All these being tearmes of loue, and requir'ing duties of loue. By calling vs by all these, what else doth hee thereby signifie, but that he hath all loue towards vs. Therefore beare we him our hearts, as Marie bare him in her armes, if we be his Mother. Let vs preferre him before all brethren, as Ioseph preferred Benjamin before all his brethren if he be our brother. Let vs embrace him as Rebecca did Isaac, if we be his Spouse. Art thou afraide (saith Ambrose) that thy Iudge will be vnnmercifull: consider what Iudge thou hast? The Father hath committed all the iudgement to Christ: can he condemne vs to death, who hath redeemed vs from death: hauing giuen himselfe for vs, whose life he acknowledgeth to be the recompence of his death? Shall he not say, what profite is there in my blood, if I damne him whom I haue deliuered? Again, dost thou consider the Iudge, and dost not consider the Adocate? Can his sentence be sharpe, who ceaseth not to make continuall intercession for vs, that we may gaine his fathers grace againe? This is the sage and sweete saying of this worthy father. To which this short sagred speech of learned Gregorie is sutable. *Est nobis spes magna penitentibus: quia Advocatus noster factus est Index noster.* There is great hope for vs that are penitent, because he that is our Adocate is made our Iudge. Whence renowned Maister Calvin, to this purpose speaketh most comfortablie to the Christian soule thus: It is no small securitie, that we are not called before any iudgement seat, but of our redeemers, of whom salvation is to be looked for: so farre is he from going vp to the bench to condemne vs. To this end the Father hath honoured his Son, and hath resigned vp to him all the iudgement, for the pacification

Greg. 6. 11. 3.  
super Euan.

Ioh. 1. 12.

sa. 16. 10. 11

of the consciences of his seruants affrighted with the regard of the terror of his iudgement.

Thus (good Christian) is thy lot saue into a faire ground, and thou hast a good inheritance. For tell me if thou hadst a cause hanging in the law, & thy Counsellor who alwayes hath encouraged thee in it, should be made thy Iudge, wouldst thou not bee a glad man vpon it, and ascertaine thy selfe of thy good successe? The Christians case is the like, and our fee-simple, and free-hold of our saluation is to vndergo decision and determination of law. Christ that alwayes hath bene our Counsellor, and warranted vs the day is created by the father our Iudge, the inheritance therefore cocke-sure of our side, and that our soules knowe right well. Respect not therefore what iudgement the worlde giueth of thee, seeing thou hast the supreme Iudge of the highest Court, that giueth sentence on thy side, which *Omni appellatione remota*, without further appeals must stande inuiolable. For if thou beeest here wronged in a lower Court by some vnskillfull or corrupt Iudge, thou knowest how to remedie the matter out of hand, namely, by appealing to a higher Bench, where this iniurie is rectified. Art thou thus wise for thy worldly wealth, and wilt thou not bene as good vnderstanding for thy sauing health? The Prophet Ieremie tooke this course, who being vnjustly iudged by men, turneth himselfe to God, and putteth vp his bill of complaint thus vnto him: O Lord of hostes that iudget righteously, and triest the reines and heart, let me see thy vengeance on them, for vnto thee haue I opened my cause.

Iere. 11. 30.

But this is not so much comfort to the godly, as a cozosine to the wicked. For it will be a death vnto them, to see him whom they so hated, so exalted, that their highest enemy shal be in highest maiesty. It was the greatest este- soze, & heart- soze that might be to the brethren of Ioseph, that Ioseph was more set by of their father Iacob then they, because they neuer could abide him. Saul was made a mad melancholick mā, because the people so much applauded Dauid who he persecuted. It was not such beration to Ieremie to see Ierusalem destroyed, & to sit as a widow forsake: but this wrought al his wo, that his enemies had dominio ouer him. What the wicked are Christs enemies & no better it is certaine. So Paul calleth the. They are the enemies of the crosse of Christ, whose end is damnation.

Marke. 14. 62.

Luke 9. 26.

1. The. 1. 1.

7. 8.

2. Pet. 3. 4. 10

Apoc. 1. 7. 1.

Gen. 37. 7. 8.

9. 11.

1. Sam. 19. 2.

Lam 1. 2. 3. 5.

7. 10.

Phil. 3. 18.

In regard of his enmitie betwene Christ and them, they had rather go downe presently into hel, then see him in such Paines, whom they loaded with such miserie. 2 Also their conditions are so contrarie, as they could not possible haue a worse match, then that he should be Iudge ouer them. For what comfort can a courtous man haue, when he standeth before him to be iudged who euer: abhorred conetousnesse, and despised riches, as when he was borne hee would haue neuer a Cradle, but suffered himselfe to be layd in a Cratch: who all his life time would not haue a house of his owne to herein to hide his head, when as the fores were better provided for by their holes, and the birds of the ayre by their nests: who at his death had neuer a Graue-doge to couer him, but was intombed in Iosephs Sepulchre: What ioy can the proude haue when they appeare before this Iudge, whose humilitie was such, as he scaped and yielded his shoulders to the crosse, which he carried till his backe was ready to breake: what heart can the haughtie and ambitious haue, who only stand upon termes of gentrie, and hunt after honour, saying with Saul: Honour mee before my people and taking that to be their Quietus est, the chiefeest felicitie, knowing that this Iudge can abide nothing worse: in which respect, when they would haue honoured him, he hid himselfe from them: and when they would haue crowned him a king, he would not come at them: And what shall the trencher-men of our times, (whose God is their bellie, whose larder is their loue, whose botyles are their blisse, and their foode their felicitie) say when they shall holde by their handes at his barre, and looke him on the face, whose sauer was so seuer, and diet so much against appetite, gall sleept in Winter, being given him for restauration? How shall not all the louers of the world be confounded before him, who so loathed and reiected all the pleasures of this worlde? It dismayeth the rich man to haue a poore man his Iudge: the proude man endereth not the humble should iudge him: the vnchast dyadeth the arbitrimēt of the continent: the mightie had rather be tried by anie then by the meane man. In all these respects, the vnbrighteous wish to be tried by any then by Christ Iesus. And they haue reason for it: For admitte thou were to goe to the Minister Hall to conuent thy neighbour before one of the Iudges, and thou shouldst make

Iohn. 6. 15.

Matt. 27. 48.  
Iohn 19. 29.

one of thy acquaintance coming from thence, to whom thou opens thy purpose in this businesse, and he should answer thee that the law would goe against thee, because others in the like case haue bene condemned before thee: would not thy discretion deale with thee to goe backe as thou camest, and giue over this intendedment? truly if thou hast anye witte in thy head thou wouldest. It so farreth with enery wicked man and so standeth the case with him. Couctous man I aske thee whether thou goest? thou answerest mee to a Iudge of Assise, and thou answerest right, for to him thou must goe whether thou wilt or no. But tell mee what thou wouldest haue there? Thou saiest by that meanes thou wouldest call in thy monyes by obligatorie wrightinges (though by unconscionable practise extorted) due vnto thee. I tel thee my freind, retorne backe by repentance, and be thine owne freind, for vppon my certaine knowledge I haue seene the case condemned in others in holy wrightinges, and I haue diuerse times read them. The Lord the Iudge of glorie sitting vppon that cause, by rouching in the crutch, and not hauing in al his life time a rabbin to couer him: in this his olone example hath condemned this course. I say the like to you resolute and desolate men, that picke quarrelles for small causes and often for no cause: and thinke man-slaughter good man-hood, and thinke it a disparagement to digest a discontentment: you will be condemned for this great at the iudgement: for the Iudge by doing the contrarie, hath condemned it: beene y reuiled, reuiled not againe: did not haue blicke blowes for blowes: but euen as sheepe before his shearer was dumme, so opened he not his mouth. Also he hath left vs contrarie commandement, namely, if we be buffeted on the one cheek, to holde out the other: the meaning whereof is, that we rather suffer two iniuries then reuenge one. To the Epicures, ambitious, luxurious, and to all eroghitant persons of what name and title soeuer they bee, bee the same spoken: they haue their iudgement in the lake, and they shall haue it in the lake, if they looke not well vnto it. Wherefore for Gods sake be ye warned that ye may be armed that ye may not be harmed. Thou angrie man, it will not serue thy turne at that time toplead the heat of thy nature, the impotencie of thy affections, whereby thou canst not moderat thy excessive perturbations: For when many dogges came about

Christ,

Math 5.39.

Luk. 6.29.

Math 11.29.

Col. 3.12.

Acts 7.60.



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**Christ**, and many fatte Bulles of Basan incircled him, and be set him round about: hee was so farre from troublefome passions, as hee was resolued into charitable affections towards them, and put vp his praieres to his father for them. Thou grieuie quite that giuest vp thy selfe to gurmaundizing, it is but absurde to plead disafe of abstinence or temperaunce, for Christ that great faster, shal condemne thee thou great feaster. From these instances all degrees of sinners may take inferences that belong vnto them, and be in time converted, least at that time they be for ever confounded. Thus Christ as he was at the ruine and resurrection of many, according to the prophetic at his first comming: so shall his second comming haue the same effects. The dolor of the wicked and the pleasure of the godly shalbe such at that time, as a learned man in meditation hereof wondereth, that every stone should not be a theorne to the godly in this life to enlarg his miserie: that in the life to come he might haue laide vpon his shoulders a great weight of gloire: that every stone is not a rose to the wicked, who might haue his fill of pleasure in this life, because then it is out of date and there is none to be looked for of him in the life to come.

The ninth Chapter.

The Maiestie of Christ in his comming to  
Iudgement.

Math. 26. 27.  
24. 30. & 29.  
31. & 26. 64



Dan. 7. 18.  
2. Cor. 5. 10.  
Luk. 1. 28. &  
2. 9.  
1. Thes. 4. 16.  
2. Thes. 1. 7. 8.  
30

**Christ** shall come verie gloriously to iudgement with a white cloud round about him, the whole quire of Angells and the whole host of heauen attending vpon him, with an incredible shrill and hoarse noise of trumpets. His number without number is thus indefinitely spoken of by the Apostle in these wordes. He shall come with thousandes of his saintes: which hath consent with former propheties: for Daniel being in this argument saith: A fire streame issued, and came forth from before him: thousand thousands ministred vnto him, and ten thousand thousand, stood before him: the iudgement was set, and the booke opened. This tooke place at his first coming when the minister and host of heauy soldiers waited on him: and shall take place againe at his second coming, when

When all the ministering spirits and creatures of heauen. Saints, Angels, seruants, shall be pannelled personally to assist him. To this end saith the Euangelist. The sonne of man shall come in the glorie of his father with his Angells. They shall see the sonne of man come in the cloudes of heauen, with power and great glorie. While the son of man cometh in his glorie, & al the holy Angells with him: Yee shall see the Son of man sitting at the right hand of the power of God, and come in the cloudes of the heauen. They shall see the Sonne of man comming in the cloudes with great power and glorie. The like wordes are in Luke, with these hath the saying of Iude sweete harmonic. Behold the Lord cometh with thousands of his saintes. Now the power of Angels in the execution of Gods iudgements is inuincible, for one Angel slew all the first borne of Egypt in one night. By the hand of one Angel there was such hauock made of the armies of the Assyrians, as a hundreth fouer-score and five thousand of them were put to the sword, and laid on the ground as corne by a sicke. Therefore what a huge destruction shall there be of the wicked, when hee cometh with such a royall armie of Angels with him? There are manie that are innocent that are terrified when they see a King come by with an armed power, the sight of glistering swordes dismayeth them, & the clattering of armour and weapons affrighteth them: therefore what terror & horror shall come vpon the wicked, when Christ a man of war shall buckle his harness to him, & hee shall put on iustice as a habergeon, & shall come with his spiriades of heauenly Angels, and betake himself to his throane, out of which he shall thunder the great curse against all flesh, which must be ratified for ever. Where shall those that haue persecuted him in his members then appeare? If they could not endure the maiestie of him when he came, but to deliuer the law in Mount Synaj, but the blacknes, darknes, tempest, burning fire was so terrible for them, insomuch as Moses said: I feare and quake, & the people fled & stood a far off, and said vnto Moses: Talk thou with vs & we wil heare, but let not God talk with vs least we die: How shall they endure his second comming in the seriousness of his wrath, when his voice shall shake & heauens, the earth, the sea, the dry land, & his comming is to take vengeance of the breakers of this law?

Tit. 2. 13.  
Hebr. 9. 28.  
1. Pet. 1. 7.  
2. Pet. 3. 4. 10.  
12.  
Math. 16. 27.  
Iud. 24.  
Apoc. 1. 7.  
Math. 24. 30.  
Math. 25. 31.  
Math. 26. 64.  
Mark. 13. 26.

Luke. 21. 27.  
Iud. 14.  
Exod. 13. 29.  
2. Kin. 19. 35.  
Isai. 37. 36.

Exod. 19. 16,  
Hebr. 12. 18.  
Exod. 20. 19.

Hag. 2. 7,  
Hebr. 12. 26.

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If men were amazed at any strange eclips of Sonne and Moone, if any extraordinary darknes danteth them (as the Egyptians were out of heart when such a foggie darknes came vpon them, as for two or thre daies together one could not see another, or moue out of his place) if earth-quakes make them quake, and their hearts faile them vpon the occurrence of impetuous winds, vociferations of many waters, noise in the night, scritchings of Serpents and Dragons and such like: When greater signes then these by infinite degrees be shewed in the glorious comming of Christ to iudge the worlde: how should not the hearts of the wicked melt like ware and fall away like water? As in the daie wheron our redeemer was crucified the naturall sonne of God for the finnes of the worlde, the Sun was smothered, and there was darknes ouer all the land: so when the iustice of the adopted Son of God shal be shewed, there shal be terrible fearful signes, to strike sinners into passions, as the Centurion and many others were at these signes shewed at his passion. If the brethren of Ioseph could not tell what to say, when as Ioseph in kindnes did but say vnto him I am Ioseph, in remembrance but of one forpassed trespass: What shal stubborne sinners say at this, the glorious comming of Iesus Christ, when hee shall come riding vpon the heauens as vpon an horse, and come flying with the winges of the wind, who haue so often solde their Iesus by their sinfull doings, and neuer with the brethren of Ioseph haue yet tasted of any sorrow for it? When he shall be in his domination, not one: one kingdome of Egypt as Ioseph, but ouer all the kingdomes of the worlde? If Esther was cast into a trance, and life for a time went out of the gates of her bodie at the sight of king Assuerus in his royaltie: If Daniel hauing but saue an Angel, was a man for a time out of soule: what terror and trepidation shall possesse vs at the appearance of Christ in his maiestie, at the sight of his retinue of innumerable Angels? If the Watchers of the Sepulcher of Christ at the day of his resurrection, were so dismayd as they seemed like dead men: If the Iewes strong by an arme of flesh, by secular Power and authoritie comming with forcible p:ouision to attache Christ in the Garden, hearing him but speak & say I am he: fell vpon their backs, and their legges could not longer belee by their bodies: Infinite terrours shall beset the sinfull soule at the sight

Exod. 10. 21.  
23.  
Wils. 17. 2. &  
18. 1.

Math. 27. 51.  
52. 53. 54. &  
24. 29. 43.  
Gen. 45. 5. &  
50. 16. 17.  
Mark. 13. 24.  
Luk. 21. 25.

Reuel. 1. 7.  
2 Pet. 3. 7. 10.  
11. 12. 14.  
Gen. 32. 7.  
Exod. 14. 10.  
& 19. 16.  
Deut. 5. 5.  
1 Sam. 7. 7.  
Hest. 4.  
1 Sam. 17. 11  
& 28. 5.  
Dan. 9.  
Math. 28. 2. 34  
Ioh. 18. 6.

## The Maiestie of Christ in his coming to iudgement. 77

fight of the coming of Christ in the cloudes. If þe Jewes could not  
 inuote the Maiestie of the Almighty, when he descended vpon  
 Mount Sinai but to deliuer the Lawe: how shall they bee able  
 to sustaine his furie when hee cometh to take vengeance of the  
 breakers of the Lawe? What beast can beare the arrowes  
 of his indignation, which hee hath steeped in blood for the retri-  
 bution of incorrigible transgressions? of which he himself saith:  
 I will make mine arrowes drunken in blood, and my sworde  
 shall eate vp their flesh. If the holy Citie of Ierusalem shall  
 be scorched with lights and burning Torches: how shall Ba-  
 bylon the place of confusion bee searched? This dreadfull man-  
 ner of Christs coming to iudgement, is for the greater dismay-  
 ment of the wicked: when the King of Kings came to bee mar-  
 ried to his Church, and came (as it were) so fast with vs, hee  
 came in apparell fitting that purpose, and looked lovingly, and  
 spake peaceable to the world: but when hee shall come in  
 bight armour with Sworde and Arrowes in his hande, hee  
 sheweth by this behauiour, that hee cometh in anger, and  
 that there is no talking with him.

At his natiuitie, when hee came to bee merrie at a marriage,  
 hee thus sweetely sainted them by his heauenly familie: Glo-  
 rie bee to God on high, in earth peace, and good will to-  
 wardes men. But his second coming as Esai sheweth, is  
 otherwise: The Lorde shall goe forth as a Giant: hee shall  
 stirre vp his couragelike a man of warre. The Maiestie of  
 worldly Princes consisteth in their glorious retinue of all de-  
 gress: of Dukes, Earles, Lordes, Knightes, Gentlemen,  
 and others of inferior state: the glorie of our blessed Saviour  
 shall be shewed in the Cloudes by his royall arme of Saints and  
 Angels.

The Clouds are the dwelling house of the Lord of hostes: that  
 place was for good considerations appointed: as being, the most  
 chiefe and capable of all companies: as of Angels, Apostles, Mar-  
 tyrs, Patriarkes, and all degrees of Saints as also of all the con-  
 fused cursed euill of condemned Cattels. But heauen is the one-  
 ly braue place for that purpose, but God will none of that, be-  
 cause no vniuersall thing may come into heauen, and it is patcell  
 offe panishment interminated against the diuel and his angels,

Exod. 19. 16

& 20. 18.

Deut. 5. 24.

& 18. 6.

Heb. 1. 13.

Soph. 1. 13.

Apoc. 18. 1.

2. 1.

Luk. 2. 10. 14.

30. 38.

Isai. 42. 13.

Matt. 24. 30.

Apoc. 17.

Dan. 7. 13.

1. Thes. 4. 16.



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 to be cast out of heauen Herein also God keepeth custome, mea-  
 ning to reasue the delinquent where he sinned. The Jewes mete  
 out the valley of Iehosaphat for Gods iudgement hall laying the  
 foundation of this their assertion from Iuels prediction: I wil also  
 gather all nations and will bring them downe into the valley  
 of Iehosaphat and will pleade with them there for my people  
 and for mine heritage Israel: and from other such wordes in the  
 middle part of that chapter: Let the heathen be weakned, and  
 come vp to the valley of Iehosaphat, for ther wil I sit to iudge  
 all the heathen round about. The Jewes with all pertinacie doe  
 applie this prophetic to tempozall things, and doo hereupon, that  
 the Messias shall preuaile over the Gentiles in this valley, and  
 condemne them; and that afterwarde in the resurrection of the  
 righteous he shall sit in the same place vpon their finall sentence,  
 and that there he shall keepe a solemne seate with the godly. They  
 giue out also in their head-strong imaginations, that an Ore is  
 staked vp for the purpose, created and satted by God to that vse:  
 and that the Leniathan hath beneaine saine long since, and laid in the  
 powdzing tub, and that they shall drinke wine freely out of Para-  
 dice. The valley of Iehosaphat is called the valley of iudgement,  
 and it may bee true that at Ierusalem there was a place of this  
 name, situated at the East doore of the Temple: but that is but  
 the type and shadow of the iudgement place of the Lord, to which  
 shall resort a greater assembly then that valley can receiue. But  
 we desire to know no more then is mete for vs, which God hath  
 reuealed to vs: We list not to looke beyond the Doore for myste-  
 ries: As the time of iudgement is onely knowne to God, so God  
 knoweth best what place is fittest, and what place he will haue  
 to hold his Assises in.

### The tenth Chapter.

The persons that are to be iudged.



Christ his second comming appertaining toholie to  
 iudgement, where the persons are that are to bee iud-  
 ged, is to be considered. All persons are to be iudged  
 without exception, which the Scriptures cal and the  
 Article

Article of our Creede calleth the quick & the dead. Some by the quick vnderstand the righteous: & by the dead doe vnderstand the wicked. So did Diodonis of whome Augustine w<sup>r</sup>ighteth, *Lib. 8 de Dog. Ecclesia*, whose exposition he there reprooueth. But in the Creede & scripture the quick are said to be those whome Christ findeth alive in bodie at his second coming: and the dead, whose soules have left their bodies, or are giuing vp the ghost at his second coming. For the Apostle when he saith: We shal not al sleep, but we shall all be changed, speaketh of the death of y<sup>e</sup> bodie, not of the vniust onely but of the iust likewise deate in bodie. The trumpeter shall blow and the dead shall rise incorruptible: *1. Cor. 15. 51. 52.* *See setteth againe* these all that liue in generall both good and bad, we shal be changed, that is to say: all whome Christ shall finde liuing. In his letter to the Thessalonians by those that sleepe he simple vnderstandeth the dead in bodie, and by the liuing, onely those that are in bodily life when he shall come. That all shall bee cited to this Court, as well good as badde, sundrie comparissons doe shewe: as of the wise and foolish virgins: of the wheate and of the tares: of the good and badde fish: and of the Sheepe and Goates. Like- *Math. 25. 32. 33-34-41 42.* wise many Scripture places doe conclude the same. Before him shall be gathered all Nations. Hether to belongeth this saying of our Sauour indefinitely: Whosoever shall confesse mee before men, him will I confesse also before my Father which is in heauen. But whosoever shall deny mee before men, him will I also deny before my Father which is in heauen. The Apostle hath set it downe for an irrefragable conclusion, we shal all appeare before the iudgement seate of Christ. *Rom. 14. 10.* Answerable to this is this his other Aphorisme: we must all appeare before the iudgement seate of Christ, that euerie man may receiue the thinges which are done in his bodie. &c. But the Godly shal make a very easie reckoning. For Christ is their comforter, their conscience their cleerer, as witness of their election, & heauenly possession, But the wicked, because their consciences shal condemne the, & the deuill shal accuse the, & Christ shal be against the shal haue a world of woes, an answer to make answers. They shal say to the mountaines hide vs, and to the hilles couer vs. But from hence groweth a question how the Godly can bee iudged, seeing they shall sitte Assistants with Christ in the *Reuel. 6. 12. 13. 14 15. 16. 17.* *Luke. 23. 30*

Isai. 3. 14.

Matt. 19. 28.

Luke. 22. 30.

1. Cor. 6. 3.

Apoc. 22. 11.

15.

Mat. 25. 41.

42.

2. Pet. 2. 4.

1. Cor. 6. 3.

Vers. 6.

Math. 26. 48.

49.

Isai. 66. 22.

2. Pet. 3. 13.

Isai. 65. 17.

Apoc. 21. 1.

Rom. 8. 19. 20

21. 22.

iudgement, as Esai saith. The Lord shall enter into iudgement with the ancients of his people, and the Princes thereof: that is to say, with the elect companie, as Christ saith to his Apostles: Ye shall sit vpon twelue Thrones, and iudge the twelue Tribes of Israel, as Paul saith: Know ye not that wee shall iudge the Angels? The answer, that iudgement is of double nature: there is a iudgement of Absolution: there is another iudgement, which is of Condemnation. In the iudgement of Condemnation are the wicked only wrapped, adulterers, adulteresses, fornicators, uncleane persons, blurers, oppressors, slanderers, blasphemers, liars, deceiuers, epicures, Machinilians, Atheists. The godly haue onely but iudgement of Absolution, that is to say: they are iudged to be quit and deliuered, and blessed. They shall be absolved of all the slanderous imputations of the world, and wicked men against them. Besides men, the euill spirits also shall be iudged. Christ denounceth infernall fire to the diuell and his angels: Goe ye cursed into Hell fire prepared for the diuell and his angels. Of this their condemnation speaketh Peter thus. God spared not the Angels that had sinned, but cast them downe into hel, and deliuered them into chaines of darknes to bee kept vnto condemnation. Of this Paul speaketh when he saith: Know ye not that we shall iudge the Angels? Iude consenteth with the rest, expressly saying: The Angels also which kept not their first estate but left their own habitation, he hath reserved in euersliding chaines vnder darknes, vnto the iudgement of the great day. These are to be iudged as ringleaders of all riot; as leaders of all the band of sinners, as Iudas did the band of souldiers against Christ. Also this iudgement shall extend it selfe vnto the senselesse unreasonable creature, the heauen, the earth, and whatsoeuer is contained in them. Esai speaketh of new heauen and a new earth, that are promised. The new heuens, and the new earth which I will make, shall remaine before me. Paul sheweth somuch, saying: The feruent desire of the creature waiteth when the sons of God shall be reuealed, because the creature is subiect to vanitie, not of its own wil, but by reason of him which hath subdued it vnder hope: because the creaturs also shall be deliuered from the bondage of corruption into the glorious liberty of the sons of God. Lastly antichrist is ranked in the ranke of those that shall haue

haue condemnatorie iudgement. His damnation decreed against him is thus spoken of: Whom the Lord shall consume with the spirite of his mouth, and shall abolish with the brightness of his comming. Thus haue we the severall persons that shall be iudged severally, the senseles creature shall be purged, the godly shall be absolved, the wicked shall be condemned, Sathan the muster maister of malignant men, shall be throwne downe into hell, and Anti-christ as the sonne of perdition, the opposite aboutarie to our Saviour Christ shall be deuoyed by the wondrous indignation of Christ.

2. Theſ. 2. 8.

The cleuenth Chapter.

The thinges that are to be iudged.



**A**ll persons are to be iudged, so they shall bee fitted to their coastest blame: Their thoughtes, wordes, workes, shall be as thoroughly ransacked as euer Laban did ransacke Rachels steeffe. What all thinges shall be scanned. Saint Iohn hath declared. I saw the dead both great and small

Gen. 37. 32.

33. 37.

Reuel. 20. 12.

stand before God, and the booke was opened: and another booke was opened, which is the booke of life, and the deade were iudged of these things, which were writtē in the bookes according to their works. God is said to haue counting booke by him, because all thinges are as certaine to him, as if he had Actuaries and Clarkes in heauen to make enrolment thereof, and to keepe the recordes of them. Wee hath three severall scales or Bookes. 1. The booke of providence. 2. Of Iudgement. 3. Of life. The booke of his providence is the absolute knowledge of all particularities past, present, to come. This Booke is mentioned by David in these wordes: Thine eyes did see my substance, yet being vnperfect: and in thy bookes were all my members written, which day by day were fashioned, when as yet there were none of them: As in another place thus: Thou tellest my flittings, puttest my teares into thy bottel, are not these things noted in thy bookes? The booke of Iudgement is that whereby he giueth iudgement, which is of two sections. The first is

Psal. 100. 2. &

89. 12. & 118

14.



Psal. 90. 9.

A. Sana. 1. 5. 3.

his soze knoweinge in which all the affaires of men, their designs and intentions are as plainly set downe to him, as if they were penned. Wee may let them slippe in a carelesse forgettfullnesse, but God hath tickets of our dooings by him, and keepeth them in a perfect remembrance. Of which the Prophet David saith thus : Thou hast set my misdeedes before thee, and my secret sinnes in the sight of thy countenance. So that be they neuer so olde, they are as new to him as if they had bene doon but yester day. For he rippeth vp the skinne of Amalek, doone more then three hundred yeares before, and commaunders Saul to conferre it. He y numbzeth the stars, & calleth them all by their names, hath numbezeth our sins, and will name them vnto vs: as perjuries, blasphemies, adulteries, lyes, vsuries and such like. The second leafe of some of this second Booke is euerie mans particuler conscience, which maketh conuulsions & thinges in vs, and is instead of a thousand witnesses, setting before vs the thinges that we haue done. The booke of life is the decree of Gods election, in which God hath set downe who are sealed vp vnto eternal life. The opening of these bookes is Gods reuealing vnto euerie man his owne proper line, in thought, word, and deede, committed against heauen and against him, and then also by his omnipotent power, hee that can of stones by Iordans brooke raise vp Children to Abraham, shall breake a funder our stonie consciences, so that wee shall haue compunction and remembrance of all so:repessed actions. Now the conscience of the wicked is seared with a hot yron, and is past feeling, but then, it shall be so sensible and feeling as it shall accuse and condemne it selfe.

Being thus reuealed and spied abroad, there shall be distinction made of them according to the nature of them eyther good or evil. That shall be thus done. They that neuer had knowledge of the law of God, and had no other schoolemaster but nature, shall be tryed and iudged by the lawe of nature. As for those that liue in the church, & haue liued vnder the law and vnder grace: shall haue their tryal by the law & the Gospel. So saith Paul, As many as haue liued by the law shall be iudged by the law. At the day of iudgement God shall iudge the secrets of our hearts according to his Gospel. To expresse the exact account that shall be taken of all

Rom. 2. 13. 16

al thinges in the iudgement, Iob saith of God, Thou hast sealed  
 vp our sins in a bag: it is more to seale then to keepe, for sealing  
 signifieth a very speciall keeping. Therefore the bag and bundle of  
 our misdoings being sealed vp: not the least sinne of al can possible  
 drop out. To the further insinuation hereof saith the Lord by *Seph. I. 13.*  
 Zephaniah: I will search Ierusalem with Lanterns. Such  
 thinges as we desire verie much, wee seeke for verie much, but  
 when we seeke with candle and Tresset light, wee shew thereby  
 that we will seeke to purpose, and will finde if it be possible. But  
 when the Almighty seeketh with his Cand'le in his hand, how is  
 it possible but that he should finde what he seeketh for? This is a  
 iudgement by it self of which all  $\S$  iudgements of men are wise.  
 Before the Tribunals and iudgement seates of men, the truth is  
 often obscured, and the effences of men are ept'er smothered,  
 dissembled, or diminished: when as ept'er the Judge is de-  
 ceived, or the witness is corrupted, or the guiltie man begui-  
 leth both: but there is none of all these in this Iudgement. The  
 consistoriall places of men, respect consanguinitie, affinitye, po-  
 bilitie: but these have no priuiledge in that impartiall place:  
 For thus the Psalmist saith: Bee not thou afraide when one is *Psal 49. 16.*  
 made rich, and when the glorie of his house is increased. For  
 he shall take nothing away when he dyeth, neither shall his  
 pompe descend after. The hope of the wicked shall faile him,  
 his trust saith Iob shall be as the house of a Spider. If righte-  
 ousnesse and iudgement shall be the preperation of his seate,  
 what is the prebeminence of Centrie before others, before that  
 heavenly seate? of this wrighting and scoring vp of the wordes  
 faulles against  $\S$  day of reckoning, Isaiah speaketh thus: Behold *Isa 65. 6.*  
 it is written before me: I wil not keep silence, but wil render it  
 & recōpence it into their bosomes. In the meane while  $\S$  art  
 merry like a fond sellonious fellow, who being indited of felichie,  
 is swallowed vp w<sup>th</sup> a sottish security, in  $\S$  meane while the indite-  
 mēt passing on: the Clark of the Assise pēning every point ther-  
 unto appertaining. That there shal be this tuffe inquitie, & that  
 this singuler scrutiny shal be made of thoughts, wordes, workes,  
 the Scriptures haue tolde vs. That our thoughts shal be discone-  
 red, Salomon maketh manifest sayinges: God will bring to *Eckl. 1. 14.*  
 iudgement everye secret thing whether it bee good or euill.

- I**f euerie secret thing shall be iudged, then the thought shall be iudged. Paul maketh it a plaine case saying: God shall iudge the secrets of men by Iesus Christ, according to my Gospell. **What which he saith thus else where enforceth as much:** Iudge nothing before the time, vntill the Lord come, who will lighten thinges that are hidden in darkenes, and make the counsels of the hearts manifest. **Wherefore the thoughts of the ambitious which are as wide as hell mouth** (as Pirhus his thoughts roused from Macedon to Greece, from Greece to Italie) which call themselves like Eagles, and say in the haughtine Is of these minde: Who shall bring me downe to the ground? who swell in their hearts with swelling titles, as Sapor the King of Persia, who wrote him selfe king of kinges, Brother to the Sunne and Moone, partner with the Starres. **The thought's I say of the proude shall be iudged.** So the thoughtes of Epicureans companions of swaggering swill bowles, who thinke it good to take their fill of pleasure in this life, licking vp these and such like sayings:
- 1. Cor. 15.** Let vs eate and drinke to morrow we shall die.

*Ede, bibe, lude, post mortem nulla voluptas.*

Here eate and drinke, disport and play:

For after death all fade away.

- Soule take thy rest, for thou hast goods laide vp for many yeres.** Better is a living Dog then a dead Lyon; **The thoughts of these copesmates shall be laid before them:** the thoughts of the malicious shall then come to light, who said to themselves, Who will giue me of his flesh to eate? **The cogitations of the covetous shall be annaied, and the custaine of secretie that hath covered them shall be vrayned asbe,** so that all the world shall see them: who conceiue thus in the Closet of their thoughts,
- Iam 4, 13, 14.** Soule take thy rest, to day or to morrow we will goe into such a Cittie, and there continue a yere, and buy and sell & gaine.
- Luke. 12. 16.** 27. 29.

**These soppisalls shall be scattered like senné, and shall be proclaimed on the house toppes.** Soulerous thoughtes, theeuish thoughtes, thoughtes of all natures shall be opened. As for deede, there is no doubt but they shall haue their doomet of this Paul ascertaineth vs, saying: Against this day of wrath, and of the declaration of the iust iudgement of God, he will rewarde euery man according to his workes. **So hee dooth in another place:**

We

We must all appeare before the iudgement seate of Christ, that every man may receiue the things which is done in his bodie be it good or euill. **So doth Christ in Mathew.** The son of man shall come in the glorie of his father, then shall he giue to euery man according to his deeds. **The sentence of iudgement is formed according to our deeds.** I was an hungred & ye fed me not. **For this cause Christ saith :** And they shall come forth that haue done good vnto the resurrection of life : but they that haue done euill, to the resurrection of condemnation. **It is also as plaine a point, that our words shal be ventilated and iudged.** A blasphemous word be belked against the spirit of God, is both accountable and unpardonable, according to this saying of our Saviour? Who soeuer shall speake against the holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come. **Yea every vaine word shall be sentenced to iudgement, as Christ saith :** Of euery idle worde that men shall speake, they shall giue account thereof at the day of iudgement: For by thy words thou shalt be iustified, and by thy wordes thou shalt be condemned. **If not any idle word may be bozne with, how shall oaths and cursed speeches, which are as common as stones in the street be bozne with?** Who be to great dinners, whereat when we haue bene at our full meales, we haue full mouthes, and powre out wastfull words of wind, as lustily as we haue powred in wine wantonly. **Iob impeth with the former,** declaring that we shall haue it tall by our words : This is the portion of the wicked man from God, and the heritage that he shall haue of God for his words. **Christ tolleth the wicked servant,** that he will conuict and condemne him by his own mouth. **Cyprian is of that minde,** that the rich glutton was most tormented in his tongue, because in his tongue he most offended. **Wherefoze let vs a watch before our tongue and ward we well the doore of our lips,** that no vnbe-seeming word may passe out of it hereafter to punish vs. **A godly man purposing to commit the whole Psalme to memorie, and to meditate well vpon it :** when he had wept well the first verse of it in these words: I said I will take heed to my wayes, that I offend not in my tongue, found Audie enough of that to last him all his life, so that he coule go no further. **I would to God we could take out this lesson while we liued, & we should be highly learned.**

2. Cor. 9. 16.

Mat. 16. 27.

Mat. 25. 41.

43. 46.

Iohn. 5. 29.

Mat. 12. 32.

Mat. 3. 18. 29.

Matt. 12. 36.

37.

Iob. 10. 29.

Matt. 12. 34

Cyprian. 1. 1. 23.

Luke 16. 24.

Psalm. 34. 13.



Matth. 21. 4.

The calling of our brother but Foole in malice of minde, is culpable of hell fire, so Christ hath concluded. Now who is not inappened in the iudgement by this verdit? Thus great is the Haruett of sinne, what with thoughts, wordes, workes, which by a sickle from Heauen shall bee cutte downe at the generall iudgement.

## The twelfth Chapter.

Of the terror and horror of the iudgement day.



Though already (as fit aduantage) have been offered) we haue by diuerse inferences in some sort, illustrated the terror of the iudgement: yet because it beareth matter of a tractate by it selfe, & it minis-  
tretcheth much profitable vse vnto vs, we will take it in hand. 1 The terrible signes, the forerunners of

the iudgement, doe signifie sufficiently the outrage thereof. Hereupon Eusebius Emisenus maketh this deduction. *Cum talis futurus sit terror venientis, quis poterit terrorem sustinere iudicantis.* If such be the terror of his coming, who shall abide the terror of his iudging? These signes haue had a roome by themselves, and therefore we heere leave them. 2 The matter we haue in hand is euicid by the number without number that is to be iudged. I haue sworne by my selfe (saith God) the worde is gone out of my mouth in righteousness, and shall not returne, that euerie knee shall bow vnto me, &c. An host innumerable as the sands of the sea, shall stand before him. They shall be called together as soone as an arrow can be deliuered out of a bowe, in a moment, in the twinckling of an eie, at the last trumpet. Make this supposall (my brethren) that at the bodies of men did lye vpon one heap, what a ruthfull sight would it make: therefore what an obiect and spectacle will that be, when so many Myriads of men shall be mustred together in the ayre at the iudgement day? When the Kings writ is out for the execution of a noble man, ye shall haue huge heapes of people trudging to the execution place: but in the great day of iudgement, wherein so many kings shall stande out in Chaines, and so manye Nobles in Linkes of Iron naked, trembling,

Isai. 45. 23.

Matth. 7. 23.

Luke 17. 30.

&amp; 22. 69.

trembling, all their proude retinue cut from their heeles, to receive a sentence of a neuer dying death, what beholding will there bee of that, and how formidable will the face and fashion of the same bee? 3 The greatnesse of Gods anger which will bee declared at that day, methinks likewise the great horrible-nesse of that day. The whole packe of worldly calamities, as plagues, bloodshed, famine, rage of waters, and such like, are but a sparke of that fire of surie that lyeth close in his breast, cornered (as it were) with Ashes, which will breake out and clumbe like the Sun in the morning, and consume sinne and sinners like stubble at the dreadfull iudgement. The Lorde sent this errant vnto Pharaoh: I will at this time send all my plagues vpon thine heart. &c. And indeede for this cause haue I appointed to shewe my power in thee, and to declare my name throughout all the worlde. The obstinate sinner in the iudgement shal be the soule of this sentence, vpon his vilde head shal be powred the full violl of the red mirt wine of his wrath, God will get him a name by him, and by their punishment make declaration of the greatnesse of his righteous iudgements. The stroke of Gods hand in this life, is but the stroke of a rod: but the punishment laid vp for the life to come, is a seething pot. The vision of Ieremie, the allusion hereunto giueth vs this comparison. The deiciation of the Angels from their first estate of Adam out of Paradise: the drowning of the first world with rivers of water: and of Sodom and Gomorrah with rivers of Brimston: the slaughter of the first borne of Egypt: the plagues brought vpon Pharaoh: the blotting out of the memorie of Amalek from among men: the destruction brought vpon the kings Og, and Schon, & the kingdoms of Chanaan: the ouerwelming of the blasphemers with stones: the leprosie wherewith Miriam the sister of Moses was smitten: the rupture of the earth which couered Dathan & Abiram: the fire Serpents that destroyed the Israelites: the iudgements shewed vpon Achan for his sacrilege: the sudden & fearfull death of Eli the high priest, who by a fall fro his chaire brake his necke: the repudiation of Saul: the death that was indicted vpon Vzzah for putting his hand to the Arke: the iudgement shewed vpon the disobedient Prophet sent to Ieroboam, who was torne by a lion: the ouerthrow of an hundred fourescore and fift thousand in one night of 2 Assirians by the stroke of an Angell.

Iete. 1. 17.  
Gen. 14. 15.  
16. 17. 23. 24  
Gen. 7. 20.  
Gen. 19. 24.  
Exod. 12. 29.  
Exod. 14. 27.  
Exod. 17. 14.  
Num. 21. 24.  
33.  
Leuit. 24. 14.  
Num. 12. 10.  
Num. 16. 31.  
Num. 21. 6.  
Iosua. 5. 22.  
25. 26.  
1 Sam. 4. 18  
1 Sam. 13. 13  
2 Sam. 6. 7.  
1 Kin. 13. 24.  
2 Kin. 19. 25.

The singular severitie shewed upon a sort of scoffing boyes,  
 2. King. 2. 23. that bearded the good Prophet, torne in peeces by two Beares.  
 1. King. 5. 27. The Leprosie of Gihezi for his Simonie: The slaughter of Goli-  
 1. Sam. 17. 49. ath the champion, by a childe. the strange death of Ananias and  
 Act. 5. 5. 10. Zaphira his wife stricken to death by the sword of Peters lips:  
 Act. 12. 23. the most wretched ende of Herod, over crowed and overcame  
 in the height of his pride by the lowest creatures in the earth,  
 eaten by by wormes alive: impatient to stay till hee was laide  
 in his grave.

These, and what soever else besides these are to bee named, are  
 not worth the naming, with these devised torments for the dam-  
 ned, which shall bee denounced against them in the iudgement.  
 For all these were but rodde held over them: If thou striketh  
 with a rod (saith Salomon) he shall not dye. A rodde is but for  
 1. Pro. 13. 14. correction, it worketh not destruction: And a blow giuen by this,  
 24. & 15. 5. 12. proceedeth not from hatred but from love. He that spareth the  
 31. 31. & 17. rod hateth the Childe. It is Davids saying: Thy rodde and  
 10. thy staffe comfort me. We are corrected in this world that we  
 1. Pro. 13. 24. might not bee condemned in the world to come. These punish-  
 1. Psal. 23. 4. ments are but wandes to waken vs, over-whelmed with a dead  
 sleepe of securitie, and to rouse vs vp out of the pallet of our carnall  
 pleasures. But there is a scalding kittle for the cursed compa-  
 nie set on the fire against the day of iudgement, which is the see-  
 thing Pot the Prophet befoze spake of. A seething Pot is to  
 boyle flesh in: but God hath a capable pot for the nonce to boyle  
 much flesh in it. This Pot is Hell pitte, and the fire vnder it is  
 the fire of Hell, and the seething is their perpetual burning. Here-  
 1. Job. 41. 10. unto allueth Iob, saying: Out of his mouth goe lamps, and  
 sparkes of fire leape out. Out of his Nostrils commeth out  
 smoake, as out of a boyling pot or Caldron. Thus much also is  
 1. Psal. 90. 3. insinuated by the Psalmist in this wise, Our God shal come and  
 not keepe silence, a fire shal deuoure before him, and a mighty  
 tempest shal be mooued round about him. It is fearefull to  
 heare a terrible thunder: but the thunder clappe at that time will  
 shake and rend the foundation of the heart, of which David saith,  
 1. Psal. 104. 7. At the voice of thy thunder they are affraid. The countenance  
 of the iudge will be then so grim, his lips will be so burning, and  
 his face so full of indignation, as the very Saintes will shunne  
 his

his lookes: wherefore Iob saith, Who shall hide me till the anger of God passe thow? And why? because there is no sin, but God findeth it out. An unskilfull Painter pleaseth himselfe with his picture and workmanship, but he that is perfect in that trade findeth many faultes in it. If therefore in that day, which is a day of Justice, the elect tremble, what shall sinners doe? how shall they not be at their wittes end? wherefore Malachi crieth out of that day, saying: Who may abide the day of his coming? and who shall endure when he appeareth? For he is like a purging fire, and like fullers sope. It is a fearefull thing (saith the Author of the Epistle to the Hebrewes) To fall into the hands of the living God. To fall into the hands of a dying God, if I may so tearme our crucified redeemer, there is much hope of comfort to be had. For thou shalt finde his handes fastned to the Crosse, so as he cannot smite thee, The punishment of this life laide to that which is laide out against the life to come, I can liken no better then to the tryall that is made of a Bull before hee is ledde to the lices to bee baited, who onely is baited a little with a couple of clubs or cudgels: but when he cometh to the combate, then clubs, swordes, speares are set against him. These daies are daies of dalliance, wherein a waile or rodde of lening correction is shakken against vs, but at that dismall, direfull, dreafull day, Lances, swordes, speares, and instruments of death, will be prepared against the face of all his enemies. When shall the manacles and fetters be brought forth to binde Kinges in chaines, and Nobles with linckes of yron. *I Lector ligam manus, Executioner,* doe thine office shall the Iudge say: Binde him hand and foote and cast him into vtter darknes. Now are our feete free, and of libertie to run the way of Gods commaundments, but then they shall be shackled and be in the stocks, and the yron shall enter into our soule. Now are our handes, the instrument of good worke, loose: but then they shall be pinnioned, and they shall not be suffered to worke any longer. Therefore Iosel of this say thus saith: Let all the inhabitants of the land tremble: for the day of the Lord is come, for it is at hand. A day of darkenes, & of blacknes, a day of cloudes and obscuritie. As he shewed his power in the woordes creation, his wisdome in it's gubernation, so his Justice shall be manifested in the correction of the wicked, in that

1 Pet. 4. 17 18

Prou. 2. 2 1. 23

Mal. 3. 2:

Hebr. 10. 31.

Psal. 150.

Luk. 3. 17.

2. Thes. 1. 9.

Mat. 21.

Iudg. 7. 14.

Iosel. 2. 2.

Mark. 13. 25.



Iob 9. 2.

Gen. 9. 22. 25

day off he declaration of his righteous iudgements. Then shall a sinner stand tongue tied, & haue not a word to say, as the mute man that came to the marriage without his wedding suite. For what should he say? for it shall be as Iob saith, How should a man compared vnto God bee iustified? If hee would dispute with him, hee could not answer him one thing of a thousand.

The discouerie that Ham made of the nakednesse of Noah his Father, his irrision and insultation thereupon, the sleepe of Noah in his tabernacle, his answer when he awaked, answereth notably the manner of Gods iudgement, with the euent thereof. For here Christ their Father is derided by his wicked Sonne Cham, (I meane the whole progenie of all prophane people, who make a mocke of his Crosse, and insult ouer his Shame. The afflicted estate of the Gospel is traduced by them and despised. In the meane while Christ who is thus contemned, seemeth a sleepe as Noah was, as though hee saw not, and vnderstood not what a sinner doth. For how many Fornicators, Adulterers, blasphemers hath hee long suffered to escape unpunished. But wil he alwaies sleepe? no he wil awake as one out of sleep, and like a Giant refreshed with wine, wil smite the enemies vpon the hinder partes, and put them to a perpetuall shame. Then as Noah when he awoke and knew what Cham had doen, denounced his iudgement vpon Cham. Cursed shalt thou be. So Christ when hee ariseth and perceiureth what the wicked hath done, he shall wrap them in the great curse, and say: Goe ye cursed into hell fire prepared for the Deuill and his Angells: Which is parcell of the forme of the latter sentence, of which we list now consequently to intreate.

The 13. Chapter.

The forme of the last sentence.

Math. 25. 31.

32. 33. 34. 35.

36. 37. 38. 39

40.



He Coppre of the finall iudgement, which passeth vpon all, is examplified by Math. in the 25. Chap. at the 34. verse to the end of the Chap. But before the promulgation of the sentence, the parties to bee sentenced are seperated. The Church militant, is like a field wher in cockle, darnel, tares grow by with good graine.

It is a drab-net that containeth and bringeth to shoare, fishes of all sortes. It is compounded of wise and foolish Virgins. It is a mixed flock of Sheepe and Goates. But in the latter day, a division shall be made betweene good and bad, betweene Cain and Abel: Isaac and Ismael: Esau and Iacob: Cephas and Cai-phas: Simon Peter, and Simon Magus: Iude the Apostle, and Iudas the Apostata: Paul from Elimas the true Christian professor, & euerie hypocrite and persecutor. The Church is commonly taken for euerie companie, for the societie of the wicked, as where Dauid saith: *Ecclesiam malignantium odi*, I haue hated the as- semblie of the euill. The Scribe and Towne-Clarke of Ephe- sus who appeased the Garboile, that the siluer Smith with the Apprentises to that trade had raised, is said to haue dismissed the church: but the force of the word signifieth a companie called out from the common companie. And truely such as are of the Church indeede, are called out of the world into one companie and bodie, into a holy common wealth by themselves. Where- fore God when hee first founded his Church heere in earth, hee did cast out Cain from the face of the earth: and serrogated Seth from whome lineally the Sonnes of God should haue dis- cent. So Abraham was called out of Chaldea, and seperated from among them: and the faithfull Sonnes of Abraham are peremptorily commaunded to gee out of Babilon. Thus was Paul called from the companie of Pharises, when hee was to bee a Church man, and hee nameth such as are Saintes, cal- led as the Romans. To you that bee at Rome beloued of God, called to bee Saints: The Corinthians: vnto the Church of God, which is at Corinthus, to them that are sanctified in Christ Iesus, Saintes by calling. And Christ saith that hee came not to call the righteous. Wherefore such as are called, are of the Church, and such as are not called are not of the Church.

We will list euerie word of the sentence one by one. But we will first marke the difference that this Iudiciall proceeding shal haue from the definitiue doomes of men. In the trybunals of earthly Iudges, an enditement is put in, an euidence vpon the Inditement is giuen: witneses are produced and sworne: the guiltie person hath his advocate and Counsellors to plead his cause: a Iurys is pannelled against the Prisoner.

But

Math. 25. 1. 2.  
3. 4. 5. & 33.  
Math. 13. 25.  
47.

Mat. 26. 5.

Act. 19. 41.

Gen. 4. 12. 14

Gen. 26. 63.

18.

Gen. 12. 1. 3. 5

Isa. 5. 2. 11.

12.

Rucl. 18. 4. 5.

6.

Act. 9. 3. 15.

Rom. 1. 7.

1. Cor. 1. 2

Math. 9. 13.

Reuel 10. 11.  
12. 13 chap. 3  
7. & 21. 27.

But here are none of these circumstances vsed: for here the conscience shall accuse and excuse all. Christ shall not need witnesses, as knowing the vertie secrets of the heart, and vnderstanding the thoughts long before. Who by his presence shall comfort the elect, and confound the reprobate. Against whom the diuell shall vsge the Lawe, and call for iustice out of hand: thus yelling like a wolf against the dammed ones, as Eusebius Emiffenus notabls thus deliuereth: ¶ Thou iust Judge, these were thine by creation, but they are mine by corruption: thine by nature, but mine by disobedience: who herded more my seduction, then thy wholsome instruction: thine by Law, mine by fact: thine by worke, mine by will. Then the king speaketh. He calleth himselfe a king, who before named himselfe the sonne of man: to shew that his incarnation, and humiliation, shall bee nothing derogatorie from his Diuinitie and Maiestie, when he shall come in the forme of a man, true man to bee King of glorie, and Judge generall of all men.

Mat. 25. 34.  
35. 36.  
Mat. 25. 41.  
42. 43.  
Iohn 5. 29.

He diuideth his speech into two partes, soting them to the two sortes of people that shall stande before him. 1 The elect. 2 reprobate. To the first he readeth sentence of Absolution: to the second the sentence of Condemnation. In the first woe will handle these points. 1 Their calling. 2 Who are called. 3 To what they are called. 4 Wherefore they are so called. The first which is their calling is abridged in this word. Come: He giueth vs free access vnto himselfe, without the mediation of Saints & Angels, as the Church of Rome fancieth. He is the same in heauen in the height of his Maiestie, as he was in earth in the height of his humilitie. This was his Proclamation in earth: Come vnto me all ye that are wearie, & laden, and I will refresh you. All ye that are thirslie, come vnto the waters: The same he will proclaim at the standard in the ayre: Come yee blessed: And why? Because his pleasure is, y<sup>e</sup> live be where he is, according to that which he saith in Iohn: I will that where I am, there my seruants be also: And after this saying: I goe to prepare you a place: and when I shall goe and prepare you a place, I will come againe and take you vnto me, that where I am, there may you be also. 2 The persons that are called, are picked out in these wordes: Ye blessed of my father. By which title,

Mat. 25. 34.

Mat. 11. 28.

Iohn. 7.  
Mat. 25. 34.

Iohn 12.

Iohn 14. 2. 3.

Mat. 25. 34.

wee see the whole conueyance of our heauenly inheritance, as descending vnto vs by the meere blessing of heauenly grace. ~~Which~~ being by Adams vngreatiousnesse sentenced to a curse.

By Christ therfore the case is altered, & a curse is turned into a blessing, he being that blessed promised seed that should bryle the Serpents head, the original of our curse: hee being the seed of Abraham in whome all the nations of the earth are blessed, ~~wherefore~~ we sing the Apostle Pauls song, Blessed bee God the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessings in heauenly thinges in Christ. ~~wherefore~~ this blessing came not by the lawe, but by grace. If the law of Moses could not make vs blessed; much lesse can the lawes of Mahomet or the Pope make vs blessed. ~~wherefore~~ by grace wee are onely gracious. 3. Whether, and to what wee are called, is shewed in these wordes: Possesse the Kingdom of Heauen prepared for you from the beginning of the worlde. The Greeke word signifieth not simply to possesse but inherite, which word inherit, dooth utterly bannish merit. For as the Infant is borne an heyre before hee can merit the inheritance, so God hath made vs inheritors, before wee were able to doe any thing, eyther good or euill, as Paul by the examples of Iacob, and Esau plainly teacheth vs.

Gen. 3. 16. 17  
18. 15.

Gen. 12. 3.

Ephes. 1. 3.  
1. Cor. 1. 3.  
1. Pet. 1. 3.

Mat. 25. 32.  
Gal. 2. 21.  
Ephes. 1. 6, &  
2. 5. & 24.

Rom. 9. 11.  
1. Tim. 4. 22.  
Tit. 1. 4. & 2.  
11. & 3. 7.

Againe, the preparation and ordination of the Kingdome heere spoken of, concludeth that it was ours before we were our owne, wherefore we come not to it by any worthinesse of our owne. 4. The answer wherefore wee are so called, is giuen in the sequell: I was a hungrie and you gaue me meate. As if hee should haue said, I call you the blessed of my Father, and ioynt heires with mee in his Kingdome, Because by effectuall workes and liuely fruites thereof yee haue testified your faith.

The workes that are heere specified, are workes of Charitie not of vanitie, as monasticall bowes, and such as haue foundation from humaine traditions: These contains all whatsoever else may be named. For they that performe these, doubtlesse will be hurtfull to none, vse deceit towards none, and be negligent towards none, who are commended to their charge by God.

In the next place followeth the condemnatozie sentence pronounced,



Math. 25.  
Verse. 41.

Gen. 27. 38.  
Heb. 12. 16.  
17.  
Gen. 27. 33.  
Math. 25.

Vers. 34. 41.

nounced against the wicked which would make a mans blood  
to be and congealed with in him. Depart from mee. Heereupon  
shall the damned say, Lord seeing wee must so doe, yet  
blesse vs, before wee departe, as Esau saide to his Father Isa-  
ac But with their departure is the blessing departed from them  
likewise. Iacob haue I blessed, and hee shall be blessed saith  
Father Isaac to Esau: so the godly haue I blessed, and they shall  
be blessed saith God our Father to the wicked: therefore hee  
addeth this word Curled. But I imagine how they further  
torne together in petition and say: Lord, seeing we are cast out  
of thy presence, and accursed: yet giue vs some resting place: to  
this he answereth, into the fire. Yet Lord (say they) let vs speak  
once more though we are to 1. Depart, 2. Curled, 3. Into fire.  
and all these things come vpon vs, yet *Quousq; Domine*, how  
long shall these punishments be vpon vs? Truly this their end  
shall bee without end, the worme dyeth not, and the fire neuer  
goeth out, all the waters of the South cannot quench this fire,  
therefore the nature of this fire is set downe in the soote of the  
sentence euermolting fire. Yet it were some refection (like the

Luk. 16. 19. 23  
14. 25. 26, 27.  
28.

droppe of water, the Purple Glutton called for to coole his fla-  
ming tongue) that they might haue anye companion to com-  
forthe them, but they shall haue no better friends then the  
fiendes, the black Guard of Devils, their tormentors, shall  
associate them: and this is the binding and winding vp of all  
in these wordes prepared for the Deuill and his Angells. Yet  
further to worke vpon these wordes, that they may better  
worke in our soules, wee will diue moze deeply into euery cir-  
cumstance.

But to the unfolding of these miseries to the full, we had neede  
of a damned Doctor out of another world that might speake with  
a feeling, to giue vs moze feeling, such a one as the Glutton en-  
treated of Abraham might be sent out of Hell to forewarne his  
Bretheren. For albeit, the scripture is Schoolemaster sufficient  
as Abraham tolde Diues saying: They haue Moses and the  
Prophets. Yet no Preacher is moze pleasing to those that are  
towards hell, then one that cometh from hell according to this  
surloynder of that damned Picture. Nay father Abraham, but  
if one come vnto them from the dead, they will amend their  
liues.

lines. How is it possible that a peece of Timber, that taketh vp the roome of a whole house should be drawne out of the little twinket, and Doxtall doore of that house? Where are so manie circumstances of wonder in this Iudiciall sentence, which so fill all our senses and amaze them, as out of the narrow doores of any mans wyes they cannot in their full bignesse bee deliuered vnto you. For heere the discension, 2. Malediction. 3. Exostion, and 4. their eternall duration are to be spoken of, vnto which the damned shall be deliuered vp. Oh departure, Cursse, fire, eternall fire, sozmiadable to heare: but intollerable to indure. We will take them as they come to the hand, and as the bande of the Scripture layeth them out, The first word Depart, striketh the hearers dead. It is a plague of all plagues, and the verie bottome of the Will of gods wrath to be diuinen from God. Can tooke this inflicted punishment so heauily, as he thought nothing could be added more vnto it, wherefore he said to God, Behold thou hast cast me out this day from the earth, and from thy face shall I bee hid, and shall be a vagabond and runnagate in the earth, & who-soeuer findeth me shall slay me: that is to say, death the vpsot of miserie shall come vpon me. Absalon of the two, thought it the best choice rather to die, then to bee in that disgrace with his father, as not to see his face, and so hee tolde Ioab plainely saying: Let mee see the Kings face, and if there bee anye trespassse in mee let him kill mee: As in the presence of God (as saith the royall Prophet) Is the fulnesse of ioy, and at his right hand are abundance of pleasures for euer more. So when anye depart from God, or God departeth from him, all misfortune and miserie doth fall vpon him.

Gen 4.14.

2. Sam. 14. 32.

Psal. 29. 3. 4. 9  
 Psal. 5. 5. 6. &  
 34. 17.  
 Math. 7. 23. &  
 25. 12.

If a King keepeth Court in a Countrey Towne, all the Countrey is intitched by his comming, and empouered againe by his departure: So when God is among vs wee are rich and wealthye men: and when hee leaueth vs, a poore and woefull estate findeth vs. The more the Sunne is with vs, there is more plentie among vs, and with the absence thereof is penury, therefore the Summer season is the fruitfull season, when the Sunne is of most power: and the winter time is the barren, and deade time when the Sunne is weakest. The more the Sunne-shine of Gods presence is vpon vs, the more

Psal. 41. 2. &  
 118. 14.

Psal. 36. 10.  
 & 4. 2. 3.

Phil. 3. 10.  
Phil. 3. 9.

fruitfull we are in euery good worke: but when this decayeth, all decayeth with it. What a hard thing therefore it is for any to departe from the liuing God, from his sweete Saviour Christ, who is the life, hope, solace saluation, the beginning and end of all thinges, in whome are all thinges. But thou for a short tinsull pleasure bringest this horrible euill vpon thee, and makest thy selfe an alien from the Israel of God, a stranger and banished man from the heauenly Hierusalem.

Ioh. 16. 22.

If the Apostles for that little while that Ch. is to be them he was to be absent from them, they were. o sadde and sorrowfull, as expounding vnto them these his wordes: A little while, and ye shall not see mee: and againe, A little while and ye shall see me, he saide: ye shall weepe and lament, and measureth their mourning by the mourning of a woman in her trauell: In what case shalt thou be thou accursed sinner, when not for a while, but for all eternitie thou shalt bee shut from the sight of God?

Ioh. 13. 8.

If Peter to whome Christ said: If I wash thee not thou shalt haue no part with me, was so loath to part with Christ, as he saide: Lord not my feet onely, but also the hands & the head: How shall it be with the wicked, who shall bee put away from God, without hope of seeing his sweete face any more? The name of Father in the entrie of the sentence read ouer the godlye, omitted in the tenor of Iudgement against the wicked, hath good consideration. For in the saying to the Godlye: Come ye blessed of my Father, and absolutely saying to the damned: Goe ye cursed: It is to insinuate, that the blessing of happinesse is his fatherly goodness and not of mans worthinesse, that eternall life is of the father of lightes: Of the other side, that damnation is not of the father, but of our selfe according to this sentence of O. seas. Thy destruction O Israel is of thy selfe, but thy saluation is of me. What the Godlye are saued, it is of grace: that the

Mat. 23. 34.

47.  
34. 47.

wicked perishe, it is of sinne. Let no man therefore commence complaint against God that hee is cruell, for hee carrieth that which condemneth him about him, as naturally sinfull. God is the author of all that is good: it proceedeth from our corrupt natures, whatsoeuer is euill. In diuiding this truth aright in this sorte, we shall walke with an euil soole, neyther giuing to our selues that which is Gods, or to God that which is onely ours.

Ok. 13. 9

Phil. 6. 2. 7. &  
116. 5. & 119  
& 145. 156.  
28.

What the Godlye are saued, it is of grace: that the wicked perishe, it is of sinne. Let no man therefore commence complaint against God that hee is cruell, for hee carrieth that which condemneth him about him, as naturally sinfull. God is the author of all that is good: it proceedeth from our corrupt natures, whatsoeuer is euill. In diuiding this truth aright in this sorte, we shall walke with an euil soole, neyther giuing to our selues that which is Gods, or to God that which is onely ours.

Neither is the learning of Gods predestination laide down by this, which teacheth that God in his free and righteous counsell, electen some and reiecten other some. For albeit of meere grace hee chooseth whome he will: yet against such as are decreed to death, hee is neither cruell nor wrongfull, seeing God oweth them nothing: they are so dealt with for their sinnes, they not being able to pleade for themselves, We haue paid the debts that wee neuer owed. Pert to this they are adiudged to Hell fire: what hell fire is, we list not curiously to search, but wee are rather to be careful how to auoide it, as when a mans house is on fire, hee standeth not to enquire from whence that fire came, but all his care is to quench it. The wicked are compared to drye wood that the fire will soone take holde on, as when Christ saide to the woman of Hierusalem that wept for him: If they doe these thinges to a greene tree, what shall be done to the drye? D<sup>o</sup> vnto Chaffe which is presently inflamed, in these wordes of Iohn, He will burne vp the Chaffe with vnquenchable fire: or to tares, which thee semisowd among good wheate in these wordes of Christ: The tares are the Children of the wicked. These are to be made vp into faggots, and sheafes, to be fitted to the fire according to that which is in the parable. Ga-ther yee first the tares and binde them in sheafes to burne them. But how shall they be shocked and bundled vp: namely the Elurer with his Broker, Wadger, regater and workemen of such things, that be bound vp together to make an euen fagget according to the Statute. The deceitfull Merchant with his apprentices, that make yes, oathes, deceitfulness the principall porters to bring in their lining. The whole broode of Lawyers that can set a good bye vpon a badde cloath, and call bad good, and good badde, that eate vp the people like bread, and grinde their noses to the faces betwene the Millstones of oppression: Preachers y<sup>e</sup> make merchandize of holy miseries: Barterers y<sup>e</sup> put buyers of the Bible, that with their temporising, and lake-warme Religion, bathe vp the muddie wall of all abomination: euerie of these companies make severall sheafes, fittisfable for the fire. He may runne through all the ranches and Classes of sinne, in this manner to make vp the wood sticke that must feede this fire.

Math. 25. 41,  
46. & 7. 23.

Luk. 23. 31.

Math. 3. 12.

Math. 23. 38.

Verse. 30.



Mat. 25. 41.  
9.

But it is moze then admiſſible which is ſaid of the nature of this fire, that it is everlaſting. For the puniſhment exceeðeth the offence for the offence was but momentanie, and the iudgement is eternall, which ſeemeth not to be anſwerable to Gods infinite merite. The anſwere extraordinarie tranſgrefſion hath no proportion with ordinarie correction. Againe, what is the cauſe that the domeſticall and ordinarie fire goeth out? Is it not becauſe thou feedeſt it not with combuſtible matter? For let it have alwayes ſtocke given to it, and it will alwayes continue. In hell the fire is maintained by ſeuell ſit for it. For there is enerie mans wicked will, and endleſſe deſire of ſinning which can neuer be done away, becauſe there is no repentance in hell, which is the nutriment and preſeruatiue of this fire. Therefore ſo long as the ſinne remaineth, it is but equalitie and iuſtice that the puniſhment ſhould continue. Sinners are like Card-players, who will not giue ouer though the night bee neuer ſo much ſpent, unleſſe their Candle ſaile them: ſo bid not the light of life ſaile them, and were not their Candle (as Iob ſaith) put out, and ſpent to the Socket, they would not ceaſe to ſinne. Therefore the puniſhment is agreeable with their ſinfull wiſhes. They wiſh to ſinne ſo euer: therefore they are woorthily plained ſo euer.

Whereward of the righteous is everlaſting: therefore the wages of the wicked is everlaſting. May not the ſonne ſo ſinne againſt the father, and the ſubiect againſt his ſoueraigne, as in the rule of reaſon and iuſtice the one may be diſinherited, and the other confined and baniſhed ſo euer? If wee admit theſe: it holdeth by compariſon, that our heauenly King and father may doe ſo with his degenerate children, and rebellious people. But yet it is verie ſtrange, that this fire ſhould burne, and not conſume? But the anſwere hercof is, the will of the Creator, who hath given this condition and qualitie vnto it. The beaſt called the Salamander, is not burnt but nourished by the fire, and thou maiſt by anoynting thy ſelfe with the lard and fat of it, walke vpon the fire and not be burned. The fiſh that is decocted in vinegar, remaineth whole, and will not fall a peeces, becauſe the vinegar hardeneth it, and ſtitteth it for the ſeying. If theſe ſmaller matters ſo no moment are brought to paſſe by man: ſhall not

not God giue this disposition to the damned creature, much more to liue and neuer die in this fire?

Thus death shall be a restorative to the damned, and dying they shall neuer die. Who both not now shake and quake at the remembrance of such exquisite iudgement? In respect of this fire, our ordinarie fire is but as painted fire, yet it is so fierce, as to gaine the worlde thou wilt not indure thy bodie in it one quarter of an houre: how wilt thou therefore wassle with eternall burnings? If wee bee so delicate, as lying on our beds, wee cannot abide the bityng of a flea, or Gnat: how shall wee endure the benemous mouthes of so manie Serpents, Dragons, poisonous and stinging creatures, that will come gnawing vpon vs round about: There is weeping with a twitnesse, for the eyes shall deliuer out rivers of teares, and the chattering of teeth shall be like the clattering of an army of armed men. *Flatus ex dolore, stridor dentium ex furore*: Murthering commeth of the dolor, and gnawing of teeth, of the furore that we shall there be put vnto. There no part of body or soule shall be able to solace or succor one another, but all shall be intollerably pained. The mind shall mize of nothing but a maze of miseries past her getting out: the memorie shall recount nothing but old obious sins: the fantasie shall feed of nothing but feareful visions: the eyes shall behold nothing but legions of soule fiends: the eares shall be alwayes grated with the direfull discorde of the hoarse and hideous howlings of hell-hounds: the nostrils shall be filled with sulphurous fumes, and foliginous filthy odours: the handes shall holde fast nothing but globes and balles of fire: their feete shall goe no further then their chaines will let them.

Bernard 9.

Thus hath euery part of man perfection of miserie. The Paines of men haue bene curiously busied in inventing strange tormentes for men. A Booke hath bene written, entituled, De torquendis Christianis: Of torturing Christians. Some haue bene giuen by to the teeth of wilde Beasts: Some haue bene burned vpon a Harth and soft fire: Other spitted and tossed vpon Credyzons: Others cast into furious fires, into Furnaces, and Quens of hote: burning coales: Others into vessels of boyling Lead, or Oyle Some into buls and engens of burning Brazile: some haue bene rotoled and rocked by a d dwtone in Barrels

Barrels of sharpe nailles: some haue borne boared with Nails: some punched & lobbed with bodkins: some haue had their nayles picked through with Needles: their flesh plucked a peeces with Pincers: their skinnies drawne ouer their eares aliue: but all these are but flea-bitings to the torments of hell.

There is no order, but eternall horror. There is an ende without ende, a death that dieth not: fire inextinguishable: darknesse more palpable then the darknesse of the Egyptians, and blacker then blacknesse it selfe: torments more terrible then the torments of men, by how much the reach of the wittes of diuels goeth beyond the inuentions and extogitations of men. There is the cuppe of the deadliest wine that euer was drunke by: there be the deepest Granes that euer were made to keepe vs downe, that we rise not any more: there be the waters of Wormewood and Gall: there be those malignant aspects, pestilence, blood, pillars of smoke, huge hailstones, stormes and terrible tempests, wherewith he will plead his righteous cause against the damned. That is that capable, and wide Theatrecasse of the Lords indignation, where the smoke goeth by for euer, and there is no rest day nor night: there be the infinite and vnmerefull plagues which the Angels of God poure out of their glasse bottels when blood is giuen them to drinke, and they boyle so with heate, as they cate their verse tongues for griefe. Who can better make Chronicle of this place then the purple Glutton that is in it, that may say: *Et quorum pars sum*: who shared in these torments, and had his ordinarie allowance in that lake? For the torments of hell would haue the bittermost farthing of their due of him, and would not depart with a droppe of water for the ease-ment of his tongue.

As Esau could not ransom his mortgaged birth-right with all the morsure of his bodie that gushed out of his eyes: so that mercilesse man if he could haue deliuered such plentie of teares, as the Deean bath of waters, his request vnto Abraham in that little might not be obtayned. One we that he had speeded in that slender sute: yet what good had it done him, when as his other parts, as his heart, liuer, lungs, bowels, armes, feete, fryed and were all in a light fire. The torments of hell are so last for a time, and times, and when time shall be no more: For when thou hast laine roasting

Psal. 60.  
Mal. 40.  
Esa. vii.  
Iere 3.  
Ezech. 38.  
Reuel. 14.  
Reuel. 16.

Luke 16. 19.  
22, 23, 24, 25  
26, 28.

Gen. 27. 34.  
38.  
Hebr. 11. 16.  
17.  
Luke 16. 23.  
24, 25, 26.

rossing there so manie thousandes of yeares, as thou canst possible name, thou art as farre from the ende as at the first. As the Gates of Paradise were garded by the Cherubins Gen. 3. 24. and the blade of a Sworde shaken: so Hell gates are war-  
ded by Porters for the purpose, by the Diuell and his An-  
gels, and a Seale set vppon the doore liddes, (as the Tombe Matt. 27. 63.  
and graue-stone of Christ was sealed by the Priests.) So 64, 65, 66.  
that as Adam was barred from ingresse into Eden: so the  
damned sort shall bee kept from egress out of hell. The co-  
uenant that God hath made with the day and night, that  
they shall come in their turnes, may bee reuerfed, the  
starres may finish their course, the Elements shall melt  
away like Ware before the fire, Heauen and earth shall  
bee renewed, Sommer and Winter shall cease, but the  
paines of poore Prisoners in Hell shall bee perpetuall. Yet  
more to particularize of the paynes of Hell. 1 They shall  
first feele the anger of God vppon them, as Christ saith in  
Iohn: The wrath of God abideth in him. And as Iohn Iohn. 3. 36.  
himselfe saith to the Pharisees, and Sadouces: Who hath Matth. 3. 7.  
forewarned you to flie from the anger to come? Howe  
horrible and unsufferable this is, conceiue by the description  
of the Scriptures of it. The Poet passingly portrayeth out  
vnto vs in his colours the fierce qualities of Achilles, giuing  
him these Titles.

*Horat. in art.  
Poet.*

*Scriptor honoratum si forte reponis Achillem,  
Impiger, iracundus, inexorabilis, acer.*

But this is nothing to that lively description made by the  
Prophet Dauid, of the Lords anger thus: The earth trem-  
bled and quaked, the mightie foundations of the hils sha-  
ked, and were remoued because he was wroth. It striketh  
of the one side with woe, and on the other side with woe, as  
not repenting of it doth: wherefore the Philistims said: Woe  
vnto vs, woe vnto vs, who shall deliuer vs out of the hands  
of these mightie Gods? Iob aggravateth it thus: The pillars  
of heauen tremble and quake at his reproofe. Iſaiah saith

*Psal. 18. 7, 8, 9  
10, 11, 12, 13  
14, 15.*

*1. Sam. 4. 7, 8.*

*Iob 26. 11.*

it



it downe with these notable circumstances of amplification.

Isa. 50. 2, 3.

At my rebuke I drie vp the sea, I make the floods desert: their fish rotteth for want of water, and dieth for thirst. I cloath the heauens with darknesse, and make a sacke their couering. **The like plummetts of Lead both Ieremy hang vpon the hailes of Gods wrath, to make it most heauie to vs.** I

Iere. 4. 23, 24,  
25, 26, 28.

haue looked vpon the earth, and lo, it was without forme and void: and to the heauens, and they had no light: I beheld the mountaines, and lo, they trembled, and al the hills shooke. I beheld, and lo there was no man, and all the birds of the heauen were departed. I beheld, and lo the fruitfull place was a wildernesse, and all the Cities thereof were broken downe at the presence of the Lorde, and by his fierce wrath. For thus hath the Lord saide, The whole land shall bee desolate: yet will I not make a full ende.

1. Sam. 3. 12.

**As he saide to Samuel, When I begin I will also make an ende: or rather, he will make no ende, his indignation being endlesse.**

The rage of the rankest euemie among men, may be qualified, if not, it must dye with him. But Gods anger is euertasting, as hee himselfe is euertasting.

Iere. 5. 16, 17.

& 16. 10, 13,

24, 16, 18.

The hostilitie of men may with counter-hostilitie bee resisted, though his Quier bee an open Sepulchre, and all his armie be rie Strong: if not when hee is in the extent of his crueltie, and hath done his worke, hee hath but eaten thine Harneſt, and thy bread, hee hath deuoured but thy sonnes and thy daughters, hee hath but eaten uppe thy sheepe, and thy bullockes, thy vines, and thy figg-trees, and destroyed with the Swords thy fenced Cities: But Gods wrath is unappeaceable, irremediable, incomprehenſible. Of the anger of

Deut. 32. 22,

23, 24, 25, 26,

God Moses speaketh thus: Fire is kindled in my wrath, and shall burne vnto the bottom of hell, and shall consume the earth with her encrease, and set on fire the foundations of the Mountaines. Father Chrysostome saith, that it is farre more sharpe to see the angrie countenance of the Judge, then a thousand hell fiers. 2 It is also one degree of their punishment to be separated and diuided from God according

as it is in the forme of the sentence: Depart from me ye cursed: of which we haue formerly intreated. 3 Their third plague shall bee their hellish companie, the Diuell and his Darlings: for so it is laide out in the definitiue sentence, in these wordes: Prepared for the Diuell and his Angels. 4 Let the eternitie of their punishment haue the next place, noted in this addition of the sentence Everlasting fire, which by all likelihoode shall not onely be a spiri-<sup>uall</sup>, but a corporall fire, which the verie Scripture language doth insinuate, as in these places: The chaffe he shall burne vp with vnquench-<sup>able</sup> fire. It is better for thee to goe lame into life, then ha-<sup>ving</sup> two hands, and two feete, to goe into hell fire. The circumstances of 1 weeping. 2 Gnashing of teeth: the forcible effects of that fire doe import so much in so many places of the Gospell inserted. So doth the phrase of vtter darknesse: and that of the binding of hands and feet. 5 With these they shall also haue their tortures in the Jail. The Duells loke for no lesse, as it appeareth by their stomachous words to Christ. Comest thou to torment vs before the time? This prison is likewise spoken of by Christ in the Parable of the King and his Steward: Hee deliuered him to the Jailers, till he should pay all that was due vnto him. 6 It is also grieuous iudgement inflicted vpon the damned, to see the righteous translated into the Kingdome of God, and themselves excluded. Wherefore Christ saith: There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores. When the Gluttons eyes behelde Lazarus his felicitie, it was mightie augmentation of his miserie, then he cried vnto Abraham, and saide: Oh father Abraham, send Lazarus, &c. Wherefore Adam when he was chased out of a Paradise, was placed in a grounce ouer against it, that his eye seeing it, the heart of him might rue it. Now good Christian, whilst thou reade these thinges, what thinkest thou of them? Howe doe they woork in thee? They are as true as any thing may bee, and as terrible, which thou

Matt. 25. 41.

Verf. 41.

Matt. 25. 41.

Matt. 3. 10.

Matt. 3. 9. 17.

Mar. 9. 43.

44. 45. 47.

Matt. 8. 12.

Matt. 13. 50.

Matt. 22. 13.

Matt. 25. 46.

Luke 13. 28.

Matt. 8. 29.

Mark. 5. 7.

Luke 8. 26.

Luke 18. 34.

Luke 13. 28.

Matt. 7. 23.

Luke 16. 23.

24. 25. 26.

Gen. 3. 22. 23.

24.

Shouldest better perceiue, If I had the tongue of the learned which might minister wordes in due time to moue you. But if these thus deliuered doe not touch you, you haue no reason in you. Wherefore while we haue time, and God giueth grace, and the church admonisheth, and the iudge yet expecteth and calleth, and putteth out his hand vnto vs, and giueth to euerie one that asketh, Let vs lay holde vpon the shield of faith, and let vs not suffer such advantages, which make for our saluation, to slippe.

**The** sanguinarie Souldiour at the preaching of Iudgement was recalled from his bloodie wayes, and he came to Iohn to bee lessoned of him, in the way that leadeth to a better life: what shall wee doe say they? And this is the song of the Publicans and Harlots, who were battered with the hammer of denounced Iudgement. Wherefore it is well saide of Caietan, this is the best preservation that may bee to keepe vs in Gods feare.

### The 13. Chapter.

Of the blessed state of the Godly in the life  
to come.



**A**Ll the blessings whatsoener of eternall life, may bee drawne to these two heades. 1. To those that belong vnto the minde. 2. To those that appertaine vnto the bodie. The state of the bodie shall bee such as no labours or sorowes shall seaze any more vpon it, according to that which the Spirit in the Reuelation saith: God shal wipe away all teares from their eyes: and there shall be no more death, neyther sorrow, neyther crying, neither shall there bee anye more paine. The heauenlye properties of our bodies are liuely shadowed and represented vnto vs in the conditions of the bodie of Christ at his resurrection: there being nothing to the contrarie, but that we should hope that our bodies should be consofmable to his bodie,

Reuel. 21. 4. 5.  
6. 7. 24. 10. 11  
12. 13. &c.  
Reuel. 22. 1. 2.  
3. 4. 5. 14.

The state of the Godly in the life to come. 103

ble, and that we his members should bee suitable to him that is our head. This is that the Apostle saith, Who shal change our vile bodie, that it may bee facioned like his glorious bodie. 2. The mind and spirit shall then bee endowed with this gift, that the flauerie of sinne shall no moze take holde of it, the flesh (the insolent yoke-fellow thereof,) shal no moze ouercrowe it, it being then at quietnesse with the spirit. 3. Wee shall then loue God according to the exigence of his royall law, his felicitie shall affect vs as our owne. All motions and perturbations of the minde, as of enuie, selfeloue, and the like shall be hoied. 4. That which is of moste moment, which euerie one that is godly moste of all desireth, which is the knowledge of God, shall then be in full and perfect manner giuen vnto it. Therefore Paul saith: Now we see through a glasse darkelye: but then shall wee see face to face. Now I knowe in part: but then shall I knowe euen as I am knowne. All vales and curtaines shall then be drawne aside, and wee shall see God indeede in his perfect beautie, which none heere possible could doe and liue, according to that which God saith to Moses: There shal no man see me & liue. In this knowledge chiefly eternall life standeth, as our Saviour Christ testifieth saying: This is life eternall, that they know thee to bee the onely very God, & whome thou hast sent Iesus Christ.

To which answereth this other speech of his: Abraham reioyced to see my day, and hee saw it, and was glad. And of the like agreement is that which is also spoken by him in another place. Blessed are your eyes for they see, and your eares for they heare: For manye Prophets and righteous men haue desired to see those thinges which yee see, and haue not seene them, and to heare those thinges which ye heare, and haue not heard them. By this let euerie man iudge, whose happinesse he may hope for, when it shall be giuen vs to see him our first boyme Brother in the state of his glorie: and not him onely, but the eternall Father with him, for whome hee keepeth a kingdome purchased by his blood.



104. The state of the Godly in the life to come.

Math. 17. 4.

2. Cor. 12. 4.

Exod. 20. 18.

19.

Deut. 5. 24. &

18. 16.

Ex. 19. 16. 17.

18. 19.

Exod. 24. 18.

Exod. 33. 9.

Exod. 34. 28.

29. 30. 33. 34.

35.

Psal. 16. 11.

Psal. 20. 6.

1. King. 3. 40.

Math. 2. 2.

Luke. 2. 9. 13

24.

A glimmering sight hereof, and as it were a shadow of this happiness was shewed to Peter on mount Tabor: which made him to wish & he might dwell alwaies there. And Paul had some probate thereof, when hee was caught vp to the third heauen, where hee heard woordes which could not be spoken, which were not possible for man to utter. The face of Moses was so bright by his beeing with God, as the Israelites could not behold it. How glorious the shall our faces bee, when we shall bee made the Sonnes of God and liue for euer with him? If when wee reade the Scriptures with any liuely feeling of Gods spirit, if in our secret papers powred out to God, if in the deepe groanings of our spirits vnto him for the euill that betide vs, or at the powerfull operation of Gods worde that is preached in vs, wee are much inwardly moued, and the ioy, delight, and pleasure thereof farre errecede all the delights of the Sonnes of men, all which are but as it were the first fruites, and beginning of eternall life: gather from hence what that pure, perfect compleate ioy will bee which wee shall bee owners of in the life to come. But these amplyfications I had rather leane to thy faith good Reader, then to proleatate further al the pleasures of this worlde compared to our future felicitie, being but as a drop of water to the huge Ocean Sea. For wouldst thou haue riches? Riches & plentiousnes are in his house. Wouldst thou haue pleasures? In thy presence is fulnesse of ioy, at thy right hand are pleasures for euermore. If thou askest life of him, he giueth thee along life euen for euer and euer. If the ioy of the people made the earth to ring when Salomon was crowned: how shall not the floods clappe their handes, and the hilles reioyce when hee shall come to iudge his people? If the Easterne wisemen when they sawe the Starre that ledde vnto Christ, were wondrously glabbe: what ioy shall bee in the holpe ones of God, when they shall see the Sonne of God in his kingdom? Therefore the glorie of the Goodye to come is wonderfull and unspeakeable.

But whetoe we shall all be dignified alike, and be copartners

ners of equall glorie, it is a greate question, and hath no certaine determination by Scriptures, Testimonies there-offeruing of both sides. Each parte is probable, neyther maketh it to the matter of saluation, or any wise murther it the certaine knowledge heereof.

Wee will heare what is disputed to and fro, and leaue the Chyistian Reader to his choyce. They that pleade for partitie, and equalitie of reward, reason in this sorte: 1. Those that laboured in the Vine-yard, though their worke differed; their wages was all one: the last had his pennye aswell as the first, and the first had no more, though he murmured neuer so much against his Maister, neither had hee any wrong doone him as the covenant betwene him and his Maister absolutely concludeth. 2. Their second reason is Chysses asseueration. Then shall the iust men shine as the Sun in the kingdome of their Father. But there can bee no greater light then that the Sunne giueth, And none but the iust shall enter into this kingdome: therefore they shall all haue the light of this Sunne, that is to say, they ioynlye shall haue the perfection of all glorie. 3. They also vye the case thus: Chyist disputing with the Pharisees about the resurrection: likeneth our estate in heauen to the condition of the Angells, without anye mention of different contribution. 4. Whereas in this life there are oddes betweene vs, they giue the cause thereof to the flesh, which they carrie about them, beeing more or lesse regenerate as they are more or lesse mortified in the flesh: Of which burden we shall bee eased in the the other life, the infirmities of the flesh beeing to bee done away, and so there shall be no disturbance why wee should not all receiue the like recompence. 5. Chyist promisseth to the twelue Apostles equall glorie in beauen, that they shall sit on twelue seates and Iudge the twelue Tribes of Israel. And doubtlesse Paul though he bee the thirteenth cannot but be equall with them in honour, being vnequall, and above them in labour. 6. Paul seemeth to shake handes with this side, making the Corinthians and with them all the faithfull in the like estate of glorie,

while

Math. 20. 13.

14. 15.

Math. 13. 43.

Dan. 12. 3.

Math. 22. 30.

Marke. 12. 25.

Luk. 20. 34. 35.

36.

Luke. 22. 30.

Math. 19. 28.

1. Cor. 15. 10.

1. Cor. 6. 2. 3. **While hee saith:** Knowe you not that wee shall iudge the Angel?

7. **Lastly it is written** that the sufferings of these times haue no proportion with our future felicitie. If God respecteth not our workes in this worke: from whence say they doe wee draw this difference of the recompence? This our dignitie is meere lye Gods dignation: therefore wee fetch the inequality thereof not from our meritts, but his mercie: whereas they of the contrarie side seeme to strengthen their opinion by distinguishing of workes, as if by the condignitie of them wee did earne and worke out this glories.

There bee other reasons, but these are the chiefest that make for this matter. The aduerse part is as well provided to hold their assertion: Their arguments are many and good, and they are these. 1. First they say, God will reward euery one according to his workes, and as his worke is so shall his wages be.

Rom. 2. 6.

The Scriptures goe with this: it is Pauls saying: Who will reward euery man according to his workes. 2. Daniel foretelling the condition of the Saints after this life, is flat for difference of rewardes, saying: They that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousness shall shine as the Stars for euermore. But there is manifest difference betwene the brightnesse of the firmament, and the brightnesse of the Starres. 3. From the contraries they conclude the case thus: There are diuersities of punishments in Hell, therefore the consequence holdeth by comparison that there is variety of rewardes in heauen. That the sufferings in Hell are sundrie, it is apparant by Christes wordes: It shall

Math. 11. 22.

Luke. 10. 13.

14.

Iohn. 14. 1.

bee easier in that day for Tyrus and Sydon, then for Corozain, and Bethzaide and for Sodome, then for Capernaum: wherefore degrees also of glorie are diuided. 4. That there is not onely one reward for all the righteous, but that there are manie of them, it is plaine by that which Christ elsewhere saith: In my Fathers house are manie dwelling

dwelling places. 5. Further if our state must be suitable to the Angels, as Christ hath set it downe. In the resurrection we are as the Angels of God in heaven: it must needs bee that wee have sundrie degrees of glorie, because there are severall degrees of Angels. 6. The seede that was sowed bypon the good ground, came not by like, but some better then some: some gaue an hundredfold, some sixtie fold, and another thirtie fold.

Math. 22. 30.

Mark. 12. 25.

Luke 20. 36.

Math. 13. 8.

This not obscurelie sheweth disproportion of retribution of heauenlye glorie. 7. So dooth the Parable of the talents, those that had them in bank were rewarded more or lesse according to the improouement they made of them. In the Revelation mention is made of a peculier stocke who follow the law whether soeuer hee goeth, a grace which sameth not to be given to others. 8 This also strengtheneth the cause verie much that Christ saith, Whosoever shall obserue and teach them, the same shall bee called great in the Kingdome of heauen: Thereby insinuating that there are greater and lesser in that Kingdome.

Math. 25.

Reuel. 14. 4.

Math. 5. 19.

The like is enforced out of these his wordes, Whosoever will bee chiefe among you, let him be your seruāt. 9. This of the Apostle maketh much to this purpose: Hee which soweth sparingly, shall reape also sparingly, and hee that soweth liberallie, shall reape also liberallie. But moste pregnant is this prooffe of the same Apostle. There is one glorie of the Sunne, and another glorie of the Moone, and other glory of the Starres: for one Starre differeth from another in glorie. But the reddition and answer hereunto maketh the case plaine and palpable, So is the resurrection of the dead. These differences of dignitie in the creatures doe notable illustrate the differences of glorie, that shall bee in mens bodies after the resurrection. Finally if we may measure this matter by the line of verie probable reason, it is verie likely that the degrees of glorie in the life to come, shall answer the diuersitie of iudgements and qualities gi-

Math. 20. 27.

2. Cor. 9. 6.

1. Cor. 15. 41

4. 43, 44.



108. The state of the Godly in the life to come.

uen vs in this life. The more we haue vsed our Talents by heauenly dispensation committed vnto vs, to the glorie of God, and the good of the church, the more shall our felicitie bee in the day of retribution: wherefore the twelue Apostles who were royallye embowtered and garnished with giftes, and were Master workemen in the Primitive Church, shall haue that stately preheminance ouer others, as they shall sit in iudgement ouer others: they should haue twelue scaffolds and Chaires placed for them, whereupon they shall sitte to iudge the twelue Tribes of Israel. But it may be thought if some shall haue so much, there wil be nothing for othersome: wee answer that the Fountaine of that felicitie is bottomlesse and can neuer bee emptied.

Math. 19. 28.

Luke. 22. 30.

13.

Apoc. 22. 1. 2.

3. 4. 5.

Reuel. 21. 1. 2.

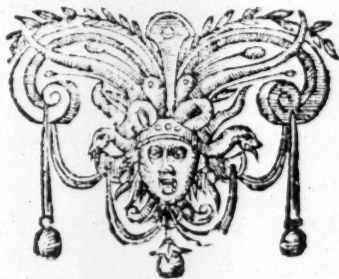
3. 4. 5.

It is with that as it is with the great Sea, to which if you carrie neuer so capable vessels, yet there is more then enough alwaies to fill euery ones tankard come he as often as hee will: so though wee draw neuer so deepe of the waters of life: it hath a wellspring of euery liuing water, to giue abundantly to all, aboue all that wee are able to speake or thinke. The eye hath not seene, the eare hath not heard, neither can the heart of man conceiue the things that God hath prepared for those that loue him. The latter I embrace as the cheerefullst and moste currant opinion, let others bee as they thinke good of contrarie imagination. Seeing rooted in this perswasion, I am heartned to all zealous contention in Religion, that I may attaine more heauenly benediction.

Another question would be touched though wee will not vndertake follie to determine it: Whether wee shall know one another in heauen? I am more carelesse in this matter, because it is curious. Let our care be to knowe whether wee shall come to heauen, then to know whether wee shall know one another in heauen. But it is cleere wee shall know one another there, though we know them not heere. For doubtles Adams knowledge in his best estate must giue place to that knowledge which we shall haue in our glorified estate. But Adam knew Eue whome he neuer saw before,  
and

and saide, This is bone of my bone, and flesh of my flesh: Gen. 2. 23.  
 Therefore what reason is against it, why wee should not  
 knowe one another in heauen, though neuer knowne heere  
 to vs: This is one argument in the cause. Againe who doth  
 not know that the clarification of Christ on Mount Tabor Marke 9. 4. 5.  
 Math. 17. 4.  
 Luke 9. 28. 29  
 30. &c.  
 was a lively idea of our glorification: But when Christ  
 was clarified, and Moses and Elias appeared, Peter present-  
 ly knew them, though he neuer before knewe them: this is  
 another good argument in the cause. Finally, it Diues knew Luc. 16. 22. 23  
 24. &c.  
 Lazarus in hell, dooth it not necessarily follow that wee all  
 know one another in heauen, where our knowledge shall bee  
 absolute & perfect, whether we shall know one another, so as  
 we shall say this was my Father, Mother, Sister,  
 Brother, &c. I can say nothing to it, but so I leane  
 it, and leaue thee to God. Now to the King  
 immortall, inuisible, to God onely  
 wise be all honour and glo-  
 ry for euer. Amen.

*F F N I S.*



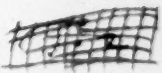
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# A CHRISTIAN LOVE-LETTER:

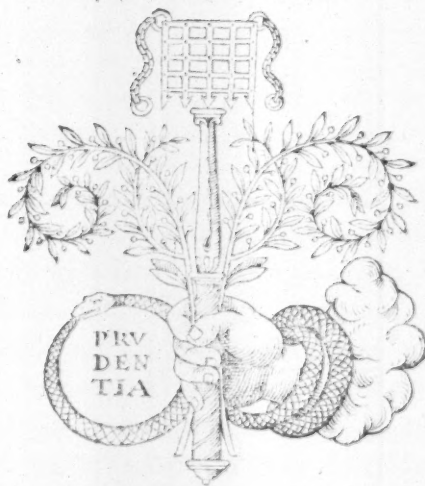


Sent particularly to *K. T.* a Gentlewo-  
*man mis-styled* A CATHOLICKE, but  
generallie intended to all of the Romish Religion,  
*to labour their conversion to the true faith*  
*of CHRIST IESVS.*

2. Ecdras 3. 31.

Are the deedes of Babylon better then they of Sion?

By John Swynerton, Gent:



*Printed by W. Iaggard dwelling  
in Barbican. 1606.*